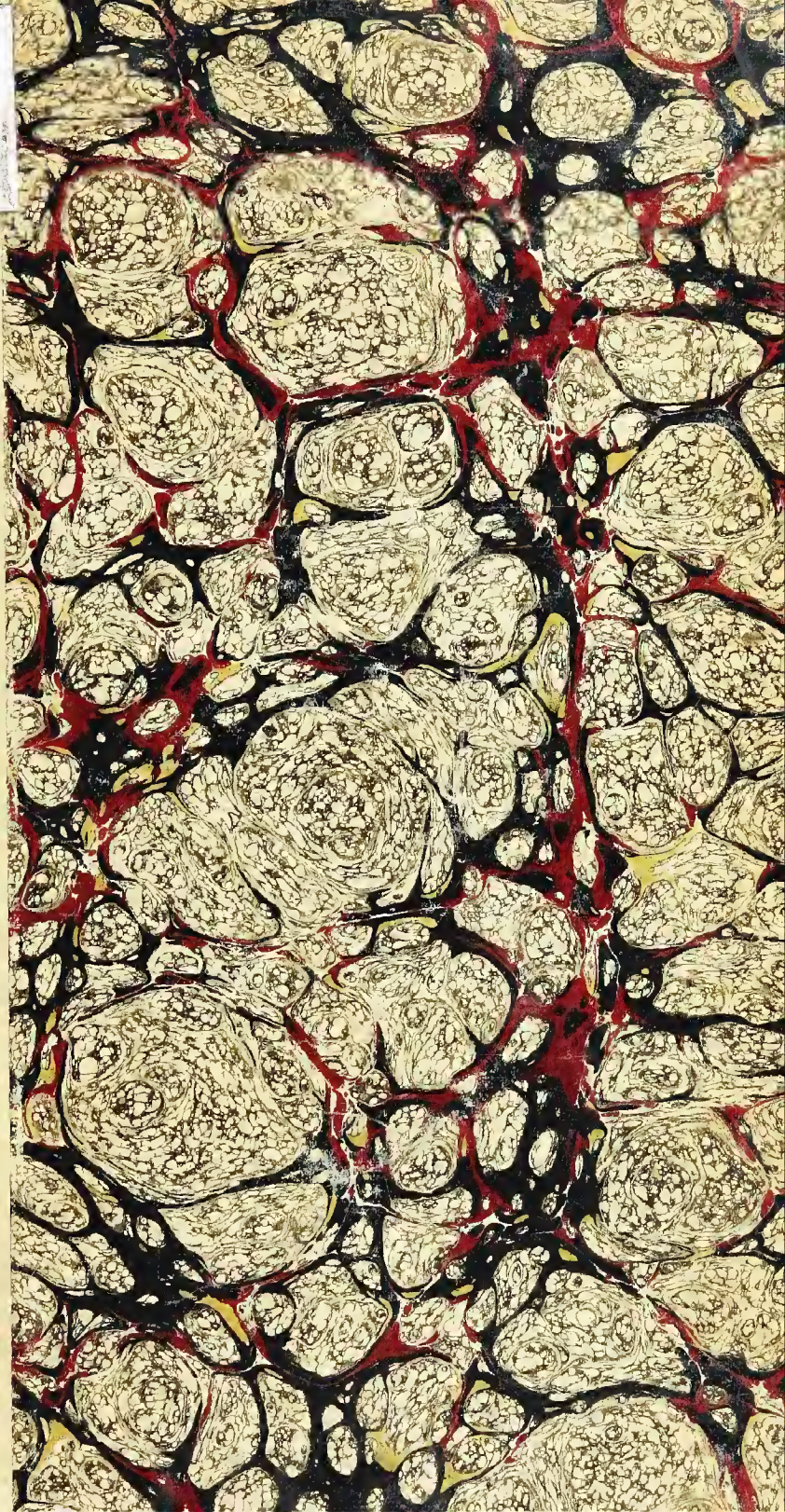


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TERCENTENARY
OF THE
“AUTHORISED VERSION”
OF THE
ENGLISH BIBLE
A.D. 1611-1911

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PREFATORY NOTE.

THE exhibition of manuscripts and printed books described in the following pages, has been arranged to commemorate the Tercentenary of the publication of the "Authorised Version" of the English Bible of 1611, an event which is to be observed not only in this country, but wherever the English language is spoken.

The Committee charged with the promotion of the celebration, after carefully considering the important occurrences which are to mark the year 1911, decided to recommend that the celebration in England be held during the week beginning Sunday, 26th March.

In the absence of any definite information as to the exact month in which the "Authorised Version" was issued from the Press, the date fixed upon by the Committee, whether by design or accident, is peculiarly appropriate, since, in the reign of King James I., and indeed, until the reformation of the calendar, which came into force on the first day of January, 1752, the year commenced on the 25th day of March. Hence, according to the reckoning which obtained in the year of the publication of the "Authorised Version," the celebration is fixed for the first week, commencing with the first Sunday of the Tercentenary year.

The object which we have kept in view in the selection and arrangement of the exhibits is to illustrate the transmission

PREFATORY NOTE.

of the Bible through the various stages of its eventful history, from the original texts and early versions, down to the Revised English Version of 1881-98.

It is impossible, within the limits of a short prefatory note, to convey anything like an adequate idea of the extent of the collection from which the exhibits are selected. This, however, should be said, that its range must not be estimated by the comparatively limited number of objects which can be accommodated in the exhibition cases of the library.

Another purpose for which exhibitions of this character are arranged from time to time is to reveal to students, and to the public generally, something of the riches of the collections which have made this library famous in the world of letters, and which, at the same time, have helped to make Manchester a centre of attraction to scholars from all parts of the world.

It is hoped, therefore, that the present exhibition may be of service to a wide circle of students, who may be still unaware of the wealth of material which is available to them for the study of the Bible in all its aspects. To this end, we have included in this catalogue a list of "a selection of works for the study of the original texts and principal versions of the Bible which may be consulted in the library". Here, again, it should be emphasised that the list represents nothing more than a "selection" of the books available to readers.

For the help of those into whose hands this pamphlet may fall, and who may not be familiar with the romantic history which surrounds our national Bible, we have prefixed to the catalogue a brief account of the vicissitudes through which the Bible has passed in its descent to us.

In the annotations to the catalogue entries reference has been made to the interesting features and peculiarities of many of the editions shown. These notes will often supplement the

PREFATORY NOTE.

information contained in the introductory sketch, and vice-versa.

The descriptions as printed are, as far as they are given, carefully exact transcripts of the opening lines, colophons, or title-pages of the respective volumes. The upright bars (|) are intended to indicate the actual arrangement of the lines in the originals.

It remains only for me to say that I am greatly indebted to my colleagues, Mr. Vine, Mr. Peacock, and Mr. A. Kiddle, for help in the arrangement of the exhibition, and in the preparation of the catalogue.

HENRY GUPPY.

THE JOHN RYLANDS LIBRARY,
25th March, 1911.

NOTE.

The exhibition will remain on view until the end of the year.

The public are admitted on Tuesday and Friday afternoons, between the hours of two and six ; and on the second Wednesday of each month, between the hours of seven and nine in the evening.

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A BRIEF SKETCH OF THE HISTORY OF THE TRANSMISSION OF THE BIBLE.

THE text of the Bible rests for its primary authorities in the case of the Old Testament on manuscripts written in the Hebrew language, and for the New Testament on manuscripts in the Greek tongue. It is a point worthy of notice that, whilst the Hebrew idiom was always restricted to the use of the Jewish people, the Greek language was the common medium of communication throughout the eastern portion of the Roman Empire at the time of the New Testament history. As the exclusiveness of religion, life, and language, which was the distinguishing characteristic of the Jews fitted them in a peculiar way to be the guardians of the Sacred Scriptures during the period of the formation of the Old Testament canon, so the prevalence of the Greek language at the commencement of the present era provided one of the conditions necessary for the rapid spread of Christianity in accordance with the different intention of the new dispensation.

The composition of the latest books of the Old Testament may not improbably be assigned to about the second or third century B.C., but none of the Hebrew manuscripts HEBREW TEXT. approach this date in antiquity. The oldest codex with an unquestioned date is one of A.D. 916 containing the Prophetical books of the Old Testament, preserved in the Imperial Library at St. Petersburg, which also possesses in a manuscript of A.D. 1009 the earliest complete Hebrew Bible. The British Museum has an undated manuscript of the Pentateuch, which is believed to be somewhat older than that containing the Prophets at St. Petersburg.

All the extant Hebrew manuscripts of the Old Testament are:

A BRIEF SKETCH OF THE HISTORY

more or less exact copies of a single critical edition, called the Massoretic (i.e. traditional) text, which not only supplied the text but furnished a complete apparatus of notes and punctuation. The preparation of the Massoretic text can only be dated approximately, but it must be placed between the fifth and eighth centuries of the present era (Case 1, Nos. 1-4).

Besides the Hebrew Massoretic manuscripts there exists another important recension of one portion of the Old Testament, namely, the Samaritan Pentateuch. This SAMARITAN
PENTA-
TEUCH. is a form of the Hebrew text of the Pentateuch as preserved by the Samaritans. Their possession of this independent text has been attributed to Manasseh, grandson of the high-priest Eliashib, who was one of the Jews expelled from Jerusalem by Nehemiah for having contracted marriages with the heathen. In retaliation he joined the Samaritans, that mixed race which owed their introduction into Palestine to the Assyrians, and helped to establish a Temple on Mount Gerizim as a rival to the one in Jerusalem. With the Jewish ritual he probably brought a copy of the Pentateuch, which seems to have been the only portion of the Old Testament recognised as inspired at the time. The independent history of the Samaritan Pentateuch renders it of great value for the restoration of the original form of the text. In some cases it agrees with the Greek Septuagint version where that differs from the Hebrew, but on the whole it is in substantial accord with the Massoretic text which thus receives important confirmation from an unprejudiced source. The oldest extant manuscript of the Samaritan Pentateuch is probably that at Nāblus, but it is doubtful whether even this is earlier than the twelfth century A.D. The copy shown in the present exhibition was written in A.D. 1211 (Case 1, Nos. 5-8).

The middle of the second century A.D. may be taken as an approximate date for the latest of the books comprised in the New Testament canon. Between their comple- GREEK
TEXT. tion and the manuscript material no such interval exists in the case of the New as in that of the Old Testament. The two oldest and

OF THE TRANSMISSION OF THE BIBLE.

most valuable manuscripts of the New Testament were written in the fourth century. One of these, the "Codex Sinaiticus" (designated by the symbol $\aleph$), belongs to the Imperial Library at St. Petersburg, whilst the other, the "Codex Vaticanus" (styled B), is preserved, as its name implies, in the Vatican Library at Rome. Two important manuscripts are known of the fifth century—the "Codex Alexandrinus" (A) in the British Museum, and "Codex Ephraemi" (C) in the Bibliothèque Nationale, Paris. Several codices of the sixth century are in existence, of which the most noteworthy, on account of the character of its text, is "Codex Bezae" (D) in the possession of the University Library, Cambridge. Of manuscripts written in later centuries the quantity is very considerable. If one reckons the whole number of Greek manuscripts of the New Testament (including those of portions of the text), the total will amount to about 4000 (Case 1, Nos. 5-7).

Whilst the essential basis of the true Biblical text can only be provided by manuscripts written in the original languages in which the books of the Old and New Testament were composed, the various translations of the Bible are of the highest value in the establishment of its general accuracy, and for the elucidation of difficult and disputed passages. Of these the most important in every respect is the Greek version of the Old Testament, known as the Septuagint. This was produced in Alexandria in the time of the Macedonian dynasty in Egypt, probably between the years 285 and 150 B.C. The unique value of this version is due to the fact that it not only provides the earliest form of the text of the Old Testament owing to the existence of manuscripts some centuries older than the Hebrew ones, but that it is also the primary authority for those books not contained in the Hebrew canon, known as the Apocrypha. The Greek manuscripts, "Codex Sinaiticus," "Codex Vaticanus," "Codex Alexandrinus," and "Codex Ephraemi," which have already been mentioned amongst the principal authorities for the text of the New Testament, contain in addition the Septuagint version of the Old, and occupy a position of equal importance with regard to it.

SEPTUAGINT
VERSION.

A BRIEF SKETCH OF THE HISTORY

Upwards of 300 manuscripts of the Septuagint are known at the present time.

To the Western world the Latin version of the Scriptures, commonly called the Vulgate, must always be the one of greatest interest by reason of its general use throughout the Middle Ages, and its continuous position of supremacy in the Latin Church. This translation of the Bible we owe to the labours of St. Jerome, who undertook the task of preparing an authoritative Latin text at the request of Pope Damasus about A.D. 382. Before that time several translations appear to have been in circulation in the Church. These Old Latin versions, as they are styled, are now known only from fragmentary remains, so far as the canonical books are concerned; but these are very valuable for the Old Testament, since they represent a translation made from the Septuagint instead of the original Hebrew, and so are of great importance for the textual criticism of the former.

St. Jerome seems to have brought his Biblical labours to a conclusion about A.D. 404. These may be described in brief as consisting of a conservative revision of the Old Latin versions of the New Testament, with a fresh translation of the Old Testament from the Hebrew. In the case of the Psalms, however, of which he prepared three different versions, the one that gained currency was a translation made by him from Origen's Hexaplar edition of the Septuagint. Of the Apocrypha, the authority of which St. Jerome did not recognise, only a small part was translated by him, so that the present Vulgate text of it may be regarded as essentially the same as that of the Old Latin version.

The version of St. Jerome had to encounter considerable opposition at first, for, although it was produced at the instance of Pope Damasus, it was never officially recognised by the mediæval Church, and won its way to its ultimate position by virtue of its superior merits. In 1546 it was declared by the Council of Trent to be the authoritative Latin version. At least 8000 manuscripts of it are in existence (Case 2, Nos. 6-7).

OF THE TRANSMISSION OF THE BIBLE.

For its contributions to the textual criticism of the Bible a very high place must be accorded to the Syriac version, of which there are two early forms in existence, called SYRIAC VERSION. the Peshitta, and Old Syriac, respectively. The former term means "simple," and hence probably "current," or "common" version, like "Vulgate". The date of the Peshitta Old Testament is not known, but it seems not unlikely that some parts of it were translated before the commencement of the Christian era. The New Testament has been attributed with some probability to Rabbūla, who was Bishop of Edessa from 411 to 435 A.D., and is recorded to have made a translation of the New Testament from Greek into Syriac. The earliest manuscripts of this translation belong to the second half of the fifth century (Case 2, Nos. 2-3).

The discovery of the existence of the Old Syriac version is due to William Cureton, who in 1842 found some fragments in the British Museum of a translation very different from that of the Peshitta. This version received the name Curetonian Syriac, but it was not until 1892 that any considerable portion of it was known. In this year two Cambridge ladies, Mrs. Lewis and her sister Mrs. Gibson, discovered and subsequently photographed a palimpsest manuscript on Mount Sinai, the under-writing of which was found to consist of a nearly complete copy of the four Gospels of a textual character closely akin to that of the Curetonian. The great importance of the Old Syriac is due to the support given by it to the readings peculiar to "Codex Bezae" and its allies, which provide the basis of what is known as the Western text of the New Testament.

Amongst Biblical versions a prominent place is occupied by the Aramaic Targums of the Old Testament, which ARAMAIC TARGUMS. furnish us with very early evidence as to the original state of the Hebrew text, although their value is considerably lessened by the fact that they are in the nature of paraphrases rather than translations. They owe their origin to the custom of explaining the Hebrew text in Aramaic which after the exile had become the vernacular tongue of the Jews. From an extempore

A BRIEF SKETCH OF THE HISTORY

oral exposition the targum gradually passed to a fixed form which was at last committed to writing. The earliest and most literal of the targums is that of Onkelos on the Pentateuch, which appears to have been in existence in the third century, although not granted official recognition until the fifth, in which the targum of the Prophets ascribed to Jonathan ben Uzziel is supposed to have received its final form.

Of the older versions of the New Testament the most important is Coptic, which was the literary form of the vernacular language used in Egypt in the early centuries of the present era. Coptic owed its origin to the Greek settlement in Egypt; not only were the Greek characters adopted, with some additional symbols, for the script, but a number of Greek words were taken into the language. As a literary medium it seems to have come into general use in the course of the second century A.D. The New Testament was translated into Coptic at an early date, either in the third century, or at the close, possibly, of the second. Two principal forms of it are known, the Saïdic and Boheiric, which represent two of the principal dialects of the country. Of these the former, which was the version of Upper Egypt, is probably the earlier. Only fragments of it remain so that it is impossible to judge properly of its textual character, although it appears to belong to the Western type. On the other hand, there are a considerable number of manuscripts of the Boheiric type, owing doubtless to its adoption ultimately as the recognised version of the Coptic Church. The date of the translation may be assigned to the latter half of the third or the first half of the fourth century. In the character of its text it agrees with the two famous Greek manuscripts "Codex Sinaiticus" and "Codex Vaticanus," on which the revisers of the New Testament of 1881 relied for many departures from the "Authorised Version" in its adhesion to what is known as the Received Text, of which "Codex Alexandrinus" is the most distinguished representative (Case 2, Nos. 4-5).

The other ancient versions are not of such importance as to call for extended notice. The Armenian and Ethiopic versions

COPTIC
VERSION.

OF THE TRANSMISSION OF THE BIBLE.

both rest for the Old Testament on the Septuagint, and are assigned to about the fifth century, to which the Georgian translation also belongs. The Gothic version, of which various fragments remain, was the work of Ulfilas who was made bishop probably in 341 at Antioch, and died in 381 or 383. As the earliest translation made for the use of a Teutonic people it can never be regarded without interest by English people, as members of the same race.

The literary history of the English Bible may be said to begin with John Wiclif, to whom is ascribed the honour of having given to his own countrymen, in or about the year 1382, the first complete Bible in their own tongue.

EARLY
ENGLISH
PARA-
PHRASES.

Long prior to Wiclif's time, however, portions of the Bible had been translated both into Anglo-Saxon and English. As early as the seventh century, Cædmon, a lay monk of Whitby (who died in 680), whose gifts as a poet had been discovered while he was a poor cow-herd on the neighbouring downs, composed a metrical version of large portions of Old Testament history, and of the main facts in the life of our Lord, and the preaching of the Apostles; "besides many more about the Divine benefits and judgments, by which he endeavoured to turn all men from the love of vice, and to excite in them the love of, and application to, good actions". These paraphrases were made from translations, which had been prepared by monks who understood the Latin Vulgate. About the end of the seventh century, or at the beginning of the eighth century, the Psalter was rendered into Anglo-Saxon by Aldhelm, Abbot of Malmesbury, and Bishop of Sherborne (who died in 709). In this version, which survives in a single manuscript, preserved in the National Library at Paris, the first fifty Psalms are in prose and the rest in verse. The Venerable Bede, the most famous scholar of his day in Western Europe, who died at Jarrow in 735, translated the Apostles' Creed and the Lord's Prayer into Anglo-Saxon for the benefit of illiterate priests; and shortly before his death he translated the Gospel of St. John also into the vernacular. King

A BRIEF SKETCH OF THE HISTORY

Alfred the Great set at the head of his "Book of Laws" the Ten Commandments, and certain other Mosaic injunctions from the Book of Exodus, in the language of the people: and was engaged, it is said, upon a version of the Psalms at the time of his death in the year 901. As early as the ninth century, a complete translation of the Four Gospels was in existence in England, although none of the extant manuscripts are of that date, and in the latter part of the tenth century there was in circulation a translation of the first seven books of the Old Testament which had been made by Aelfric, Abbot of Peterborough, who has been identified with the Archbishops of Canterbury and York, of the same name, but without sufficient authority. This is known as "Aelfric's Heptateuch," of which several manuscript copies are extant. It was probably part only of a much larger work, for translations of the Books of Kings, Esther, Job, Judith, the Maccabees, and of the Four Gospels also exist, which are of the same date, and are supposed to be from the same pen.

In addition to translations, Anglo-Saxon glosses on the Latin texts, written between the lines and interpreting the Latin word by word, are found in manuscripts both of the Gospels and the Psalter. The most important is the "Lindisfarne Gospels," known also as "St. Cuthbert's Gospels," which was written in Latin by Eadfrith, Bishop of Lindisfarne, in honour of his predecessor St. Cuthbert, who died in the year 687. It was illuminated by Ethelwold, afterwards (724-740) Bishop of Lindisfarne, and at a later date, probably in the middle of the tenth century, the interlinear translation in the Northumbrian dialect was added by a monk named Aldred. The volume remained at Lindisfarne (Holy Isle) until the Danish invasion of Northumbria in 875, when it was carried away for safety, in company with the shrine which held the body of St. Cuthbert. It afterwards remained for a long period at Durham, but was subsequently restored to the Priory of Lindisfarne, where it remained until the dissolution of the monasteries. It was finally purchased by Sir Robert Cotton in the seventeenth century, through whom it ultimately passed into the

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keeping of the British Museum, where it remains. Another similar Gospel book, which is known as the "Rushworth Gospels," from the name of its former possessor, is preserved in the Bodleian Library. It was originally written in Latin by MacRegol, an Irish scribe, about 820, and the interlinear English version was added about a century later by a scribe named Owun, and a priest of Harewood named Faerman. The three later Gospels in the Rushworth book are so nearly identical with those of the Lindisfarne book as to suggest that the translation contained in the latter represents a publicly circulated version. Of Psalters there are several specimens, the glosses of the earliest dating back to the ninth century. But such glosses were only intended to assist in reading the Latin texts; they were not meant for popular use.

In addition to the above, there are many copies of the Anglo-Saxon Psalter and Gospels in the British Museum, at Oxford, Cambridge, and elsewhere, some of which are of as late a date as the end of the twelfth century, showing that the more ancient form of the English language was in use long after the Norman Conquest, and even when the transition was far advanced from Anglo-Saxon to the Middle English of Chaucer. It may therefore be said, that after the Norman Conquest little or nothing was done for the English translation for a long time. The wants of the educated classes were provided for by the Norman-French translations and by the Anglo-Saxon versions which continued to be copied. Yet, by the time of the Plantagenets, the vernacular tongue of the country had become so changed, by its contact with the French spoken by the upper classes, as to make new translations of the Scriptures necessary.

Putting aside such metrical paraphrases as the "Ormulum," a poem, of which only a fragment, preserved in the Bodleian Library, has come down to us, in which the Gospel of each day is first paraphrased, and then elaborately expounded out of the writings of Aelfric, Bede, and Augustine, by an Augustinian monk, named Orm or Ormin, and the story of Genesis and Exodus, written probably in Suffolk about the middle of the

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thirteenth century, the first work approaching to literal translation is a rendering in verse of the Psalter, written at the end of the same century, and now preserved in the British Museum. The earliest English version in prose of an entire book of Scripture appears to have been a translation of the Psalter and Canticles, also in the British Museum, by William de Schorham, who in 1320 was appointed Vicar of Chart Sutton, near Leeds, in Kent, where he had been a monk. This was quickly followed by, if it was not simultaneous with, another translation of the Psalter, together with an English commentary, by Richard Rolle, a chantry priest and hermit of Hampole, near Doncaster, who died in 1349.

These excerpts, as they might be termed, were not widely circulated, and although they furnished devotional reading for people of rank and education, they did little to enlighten the community at large in the knowledge of Scripture. But they prepared the way for Wiclif's great work of the translation of the whole Bible.

The church in Wiclif's day had become very corrupt. There was corruption in doctrine, corruption in ritual, corruption in discipline, and corruption in the patronage of church livings. For thirty years Wiclif was a trenchant and vehement assailant of ecclesiastical abuses, and with voice as well as pen, he laboured incessantly to effect a reform in the church. He maintained that the doctrine and practices he assailed had no warrant or foundation in Scripture, and held that the surest way to put an end to ecclesiastical superstition and presumption was to acquaint the people with the Bible.

THE WIL-
CLIFITE
BIBLE.

It is customary to say that Wiclif gave to his countrymen an English version of the entire Bible, but the whole of the translation was not his own work. He was the centre of a band of colleagues and disciples, participators in his work, whose share it is not always easy to discriminate from his own. He had one collaborator, in the person of Nicholas de Hereford, one of his most ardent followers at Oxford, a man to be remembered with honour, notwithstanding his subsequent backsliding. He it

A 1. Queke lbyr aungis
of uen. i. aungis. Copely
I haue no chaunce. I am
made as bralle conyng:
or al mynall cnytyng and it-
haue prophete. I haue knollen
alle myn feres. I al humyng
o. theure. i. it- I haue al fey. Co
pate. i. ouer be hulle fye o place
into a noy. I foyle it- I shal
not haue chaunce. I am noue.
and it- I shal departe alle my
goodis into nyets of pye men.
it- I shal bralle my body. Co. y
I breue. I foyle it- I shal not
haue chaunce. It wynt to me
no pyng. chaunce it p. acent. it
y beyn p. uge o. of good lulle
chaunce enoye. not. it doy not
gile. it is not labolous lye pde.
It is not ambuys. o. cony p. o.
of l. b. u. p. it. It fey. not yd ym
gre. pat beu here olbe. it is yd
funde to l. b. p. it. It fe. p. u. yd
not euyl. it wynt not on l. b. u.
nelle. foyle it. I wynt. . to ga
dn. to cnyte. it l. b. p. alle ym
g. it. b. l. e. p. alle ym. it. b. l. e. p.
alle ym. it. l. b. p. alle ym.
alle ym. chaunce fall. y. not
dome. l. b. p. prophete. thul.
be v. d. d. o. l. b. p. alle

rele. ope. thence. that be. distrinwe.
fofpe of parre. bech hane. twolben.
and of parre. be the. prophene. fofo.
pe. lhanne. pat. alth. come. yat. is.
parre. yat. yng. yat. is. of. parre.
that. be. avoyde. lhanne. i. lras.
al. child. i. fpe. as. alth. chide.
i. vnd. rto. be. as. alth. chide. fofpe.
lhanne. i. lras. made. amau. i. d.
vovde. no. p. yng. yat. lben. of.
al. chide. fofpe. the. teen. nolt.
by. any. wou. ind. it. nefe. p. nne.
fofpe. fure. to. fure. nolt. i. tholke.
of. parre. p. nne. fofpe. i. alth.
tholke. as. i. am. twolben. nolt.
fofpe. diellen. fep. houe. tharte.
p. p. p. fofpe. p. nne. of. hem.
in. tharte. // // //

Sic see minste loue see
 spiritual yungis: more
 tofore pat see prophene
 tofore he pat speerun
 tung: (wey) uot to men but
 to god: tofore no man herp to pe
 to pe sinte suchy mysteries
 tofor he pat prophene: (wey)
 to meit to conuocati: y moetheng
 t conuoyng: he pat suchy in
 tinge. Consey hym self tofore
 he pat prophene: consey pe chi
 che of god tofore: y hole jon alle
 tore speken tinges: but more
 tore prophene: tofor he pat
 prophene: is more pat be pat
 suchy in tinges of conuocati: no
 but pat auenture he ynterwete
 of declare: pat pe churche eke con
 fectiun: floules tofore breyngun
 it: y abal cruce to yu suchyng
 in tinge: libat abal y prophene
 motiue: nobut it: y abal cyste
 to ioy: oper in reuelaciun oper
 in cruce: oper in prophene: oper
 in techyng: nyvels pe yungis
 pat beahtun quiden soule of list
 ynyunge vopas: oper pipe: oper
 harpe: nobut it pei abulen
 yue distynctiun of conuocati:

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was who made the translation of the Old Testament and Apocrypha to the middle of Baruch, which is found in the so-called Early Version of John Wiclif. It should be pointed out here that, in the Vulgate, Baruch follows the book of Jeremiah, and is not relegated to the Apocrypha. The original manuscript of Hereford's translation, with his alterations and corrections, is preserved in the Bodleian Library. Indeed, there are two manuscripts in the Bodleian which are of the greatest value for the history of the Wiclifite version: one is the original manuscript of the translation, and the other, which is transcribed from it, has a note at the end assigning the work to Hereford. At the place where Hereford left off (*Baruch* iii. 19) a note is inserted in Latin stating the fact: "*Explicit translatōm Nicholay de herford,*" and it is supposed that his work was interrupted in the middle of the year 1382 by a summons to appear before Convocation in London, to answer for his opinions, and that he never resumed it. The remaining books of the Old Testament, Ezekiel, Daniel, the twelve minor prophets, and the two books of the Maccabees are added by another and unknown hand, but believed to be the work of Wiclif. The whole of the Bible was probably completed by the end of the year 1382, so that Wiclif, who died in 1384, had the joy of seeing his hope fulfilled, and the Scriptures circulated in various forms among his countrymen. To render the work more practically useful, tables of the Lessons and of the Epistles and Gospels for Sundays, etc., were added to many copies; and different portions of the Bible were transcribed and issued in separate form (Case 5, Nos. 1-2).

The version from which Wiclif's translation was made was the Latin Vulgate, in the text commonly current in the fourteenth century, which was far from pure. It was also so exactly literal that in many places the meaning was obscure. Wiclif and his followers would be conscious of these defects, and, probably soon after the completion of the first translation, a complete revision was undertaken. Wiclif did not live to see it accomplished, but it was carried to a successful issue by John Purvey, one of his

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disciples, and the friend of his last days, who had already become notorious for his opinions, and had shared in the disgrace of Nicholas de Hereford. The fruits of Purvey's labours were given to the world in or about the year 1388. Purvey's own copy is still preserved at Dublin. In a general prologue he has left an interesting account of the method on which he proceeded in his revision (Case 5, No. 4).

This first triumph of the English Bible was not won without a perilous struggle, and yet, notwithstanding the hostility of the clergy in the fifteenth century, and the wholesale devastation of libraries in the sixteenth, not fewer than one hundred and seventy copies have survived, none of which appear to be later than 1450.

Of these one hundred and seventy copies of the whole or part of the Wiclifite versions, fifteen of the Old Testament and eighteen of the New belong to the original or early version. The remainder are of Purvey's revision, which itself has in some very rare cases undergone another partial revision. The greater part appear to have been written between 1420 and 1450. Another interesting fact is that nearly half the copies are of small size, such as could be made the constant daily companions of their owners. Others again are noticeable for the rank of those by whom they were once possessed. One belonged to Humphrey, Duke of Gloucester, another to Henry VI., another to Richard III., another to Edward VI., another was presented to Queen Elizabeth on the occasion of her progress through the city of London in 1558-59 (Case 5, No. 3).

It was impossible for the Wiclifite version, even as amended by Purvey, to establish itself as the national translation, if only for the reason that it was made from the Vulgate. No translation of a translation can take classic rank, and, could the general circulation of this version have been assured, the completeness of its success, by stimulating the desire for acquaintance with the original language of the sacred writings, must soon have deprived it of special authority. It is, nevertheless, a memorable event in the

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history of English literature, enriching the language, and aiding to give it consistency, although its limited circulation, the rudimentary character of its prose, and its derivation from an incorrect Latin version prevented it from exercising that marked influence upon our speech which was exerted by the versions of William Tindale and succeeding scholars.

The century following Wiclif's death was not productive of any great development of the movement for reform. Wiclif's followers were true to the high trust bequeathed to them. Men like John Purvey and John of Trevisa preached with all their powerful eloquence against the abounding corruptions of the church, and by so doing called down a still fiercer persecution against the Lollards, as the followers of Wiclif were called, with the result that for a time any outward sign of Wiclif's premature reformation was silenced.

The clergy openly boasted that Wiclif's teaching had passed away, and considering that all danger was over they resumed their wonted arrogance and evil ways. It was, however, but the sleep before spring, the winter rest which should cause the leaf to be greener, and the blossom to be more fragrant. Like the leaven in the parable the teaching of Wiclif was silently doing its work, not only in this country, but in Bohemia, in Germany, and in other parts of the Continent. Men were being raised up and prepared for the part which they were to perform in that mighty movement which was to characterise the sixteenth century.

The country which, more than any other, was to be distinguished in after years for its zeal in printing and circulating the Scriptures was late in entering the lists. THE PRINTED BIBLE. England was nourishing her faith on manuscript copies of Wiclif's versions long after the time when Bibles in the vernacular were being printed in other countries (Case 4).

On the Continent events were moving with wonderful rapidity. Indeed, it may be said that the events of the latter half of the fifteenth century are amongst the most remarkable which history has to record of any age. It was the century which witnessed

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the birth of the printing press, the discovery of the New World, and the revival of learning in Europe.

At the beginning of the fifteenth century the Greek language was almost unknown in Western Europe. A few scholars such as Petrarch had sought to inspire a taste for Greek literature, but with little success. It was with the collapse of the Eastern Empire in 1453, when Constantinople fell into the hands of the Turks, that the revival of Greek learning took place. Exiled from their country, the scholars of Greece carrying with them the treasures of their literature sought a home in Italy, and found a welcome awaiting them in Rome, and Florence, and Venice. The fame of these refugee scholars, who were able and willing to give instruction in the original language of the New Testament, spread rapidly, with the result that students from all parts of Europe were attracted to this new centre of Greek culture.

England was slow to welcome the new learning, and it was not until the year 1491 that Greek was publicly taught at Oxford, whilst at Paris a public teacher of the language had been appointed as early as 1458.

William Grocyn, the first teacher of Greek at Oxford, was one of a little band of Oxford students, including Thomas Linacre, William Latimer, Thomas More, William Lily, and John Colet, who having been attracted to Italy by the fame of the Greek teachers returned to the mother-country full of the new learning which was to conduce to a better education in the schools and colleges.

John Colet, afterwards to become famous as the Dean of St. Paul's, and founder of St. Paul's School, reading for the first time the New Testament in the original tongue, became so fired with enthusiasm that he began to proclaim his good news at Oxford. The fame of his lectures spread, not only throughout England, but to the Continent, attracting from Rotterdam Desiderius Erasmus, the scholar who subsequently became the greatest literary figure in Europe.

Erasmus, himself, tells us that his religious opinions were to a

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large extent moulded by this intercourse with Colet ; and although in after years we are inclined to blame him for his vacillation and timidity, we are compelled to acknowledge the great service which he rendered to the cause of religion, by the influence which his lectures had upon the life and character of those of his scholars who were to carry forward to its accomplishment the mighty movement of the Reformation.

It must have been during the time that Colet was delivering his lectures on the Epistles of St. Paul, that William Tindale, the man who, more than any other, was to leave the impress of his scholarship and character upon the history of our national Bible, entered the University of Oxford, and we cannot doubt that he, too, became one of the eager listeners to those fresh and vivid expositions of Colet, which not only captivated but influenced so many of his hearers.

The story of Tindale's life is involved in uncertainty. Tradition says he was born in Gloucestershire, a county which was held to be the very stronghold of the church, in or about the year 1484. John Foxe tells us " that by long continuance in the University he grew up and increased as well in the knowledge of tongues and other liberal arts as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted ". Having proceeded in the degrees of the schools, Tindale removed from Oxford to Cambridge, attracted by the fame of the teaching of Erasmus, who from 1511 to 1514, as Professor of Divinity, was teaching Greek and theology there.

The teaching of Erasmus at this time was revolutionary in the extreme, and gave great offence to the church authorities. He contended that men should not any longer study theology in Duns Scotus and Thomas Aquinas, but should go to the Fathers of the church, and above all to the New Testament. He showed that the Latin Vulgate swarmed with faults, and rendered an immense service to the truth by publishing his critical edition of the Greek text with a new Latin translation (Case 3, No. 6).

ERASMUS'S
GREEK
TESTA-
MENT.

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This first published edition of the Greek Testament was printed in 1516 at Basle, by John Froben, the projector of the work. It came to the knowledge of Froben that the volume of the "Complutensian Polyglot" containing the Greek Testament (Case 3, No. 5), which had been prepared and printed through the exertions and at the expense of Cardinal Ximenes at Alcalá, was ready for issue in 1514, but that, for some reason, authority to circulate it was withheld. Desirous of anticipating the edition of Alcalá, Froben requested Erasmus to undertake the preparation of an edition for him.

Unfortunately the work was so hurriedly executed (it was not commenced until April, 1515, and was ready for circulation in April, 1516), and for the most part was derived from such inferior manuscripts of the text, that it swarmed with errors. A revised edition appeared in 1519, and a third edition in 1522 (Case 3, Nos. 8-9).

It was without doubt this work of Erasmus that first suggested to Tindale his noble design of translating the Word of God into the language of the people. The following passage, drawn from the "Exhortation," or "Paraclesis ad lectorem pium," prefixed by Erasmus to his New Testament, finds an echo in one of the most memorable of Tindale's utterances: "I would," says Erasmus, "that all women should read the Gospel and Paul's epistles. And I wish that they were translated into all languages, that they may be read and known not only by the Scotch and Irish but also by the Turks and Saracens. . . . I would that the husbandman may sing them at his plough, that the weaver may with them keep time with his shuttle, that the traveller may with their narration beguile the weariness of the journey."

In 1521 Tindale was acting as chaplain to Sir John Walsh, of Little Sodbury, in Gloucestershire. Here, around the table of his master he met many church dignitaries, with whom he came into violent controversy, never hesitating to express his opinions, and to refute their errors by confronting them with the manifest words of Scripture. This matter of fact way of dealing with

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their arguments gave great offence to these divines, and they bore Tindale a secret grudge. It was at Little Sodbury that he translated a book by Erasmus entitled, "Enchiridion militis Christiani," or "The Manual of a Christian Soldier," which was a bold outspoken protest against the wicked lives of the monks and friars. Here was the authority for his views, no less an authority than his spiritual guide, the learned Erasmus; surely this would convince those who had refused to be persuaded by his own arguments and by Scripture (Case 6, No. 10).

It was about this time, too, that Tindale first announced his purpose of translating the Bible into English. Falling one day into argument with one of the divines he was led to give utterance to those memorable words, in which we find an echo of Erasmus's hopes: "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scripture than thou doest".

It soon became evident that Little Sodbury would no longer serve as a safe retreat for one who gave utterance to such views, and that the work of translating could not be accomplished there. Towards the end of 1523 he removed to London, in the hope of finding a sympathetic and liberal patron in the person of the Bishop of London (Cuthbert Tunstall), whom Erasmus had praised for his great learning, only to discover that not only was there no room in the Bishop of London's palace for carrying on such a work as he proposed, but that there was no room in all England to do it. Here was the testing time, and here shines forth the personality which has so unalterably moulded the English Bible. If the work could only be done in exile, in secret, and in peril of life, these were but potent reasons why it should be done and done quickly.

In May, 1524, Tindale left London for Hamburg, and there during a residence of several months completed his translation of the New Testament. There is little doubt that he paid a visit to Luther at Wittenberg, in order to confer with him; unfortunately there is no record of the interview.

TINDALE'S
TESTAMENT.

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Early in the following year (1525) Tindale found his way to Cologne, a town famous for its printers, where he entered into an arrangement with Peter Quentell to print his New Testament. Here again he was to experience the bitterness of hope deferred. His project had been discovered by his enemies, and further progress was arrested by an order of the Senate of Cologne.

Half-distracted, Tindale rushed to the printers before the order could be carried into execution, seized all the sheets he could lay his hands upon, and fled by ship up the Rhine to Worms, a city in every way suitable to his purpose, since it was the headquarters of Lutheranism, where four years earlier the great reformer had triumphantly defended his doctrines before Charles V.

Here the work commenced and interrupted at Cologne was recommenced at the press of Peter Schoeffer. It is impossible to say whether or not he completed the quarto edition commenced at Cologne, but most probably he abandoned it, and started afresh with an edition of a somewhat smaller size, in order to mislead the inquisitors. This view seems to be supported by the fact that only one fragment of the quarto edition, consisting of the sheets printed at Cologne, has survived, which is now preserved in the British Museum (Case 6, No. 1).

By the end of the month of March, 1526, some thousands of copies of the Worms edition of the Testament were ready for distribution. Henry and Wolsey had been warned of this "Threatened Invasion of England by the Word of God," and did everything in their power to defeat it. Fortunately the enterprise of the merchants was more than a match for the power of the Sovereign and the hostility of the bishops, and in spite of all their precautions the Testaments were smuggled into England and widely circulated.

The issue of this Testament was an event of the utmost importance, marking, as it did, an epoch in the literary history of our country. At a time when our language was still unformed, when as yet no attempt had been made to make it the vehicle of any important literary undertaking, Tindale proved that its capacity was

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unbounded, and that it was possible to express the highest truths in the clearest manner with simplicity and grace, thus exercising a permanent influence of the most beneficial kind over the literary taste of the English-speaking people.

The English Bible with which we are so familiar, in its form and substance, is the work of Tindale. The Revisers of 1881 point out that the revisions undertaken since Tindale's day have one and all been built upon Tindale's version. They acknowledge that the Revised Version is still to all intents and purposes Tindale's, and that it is to him we owe many of the beautifully felicitous phrases with which our Bible abounds.

Finding that the Testaments, in spite of the prohibition, were being circulated throughout England, Wolsey took steps to suppress the seditious books. He directed the Bishop of Rochester (John Fisher) to preach at St. Paul's Cross, denouncing them as replete with error. At the conclusion of the sermon great baskets full of the New Testaments, the fruits of a simultaneous secret search for copies, were brought out and publicly burned. So rigorously was this search carried out that only two copies of the octavo edition have survived out of an edition of probably three thousand copies. Not satisfied with these results the Bishop of London (Cuthbert Tunstall) went so far as to commission a London merchant trading to Antwerp to buy up all the copies he could find. This was a blessing in disguise for our translator, for not only was he relieved of his stock by the friendly London merchant, but he was able to pay his debts, and to be in possession of the means to put out a revised edition.

After the completion of the New Testament Tindale settled down to the study of Hebrew in order to qualify himself to deal with the Old Testament books as he had done with the New. In 1527 he found it necessary to remove to Marburg, where, in the intervals of study and of work upon the Old Testament, he found time to issue his three most important doctrinal and controversial works. His first publication was the "Parable of the Wicked Mammon" (Case 6, No. 6), an exposition of the parable of the

A BRIEF SKETCH OF THE HISTORY

Unjust Steward, in which he makes an attack upon the so-called "spirituality," and expounds the doctrine of justification by Faith. This he followed up by "The obediēce of a Christen man and how Christē rulers ought to governe, where in also (yf thou marke diligently) thou shalt fynde eyes to perceave the crafty conveyance of all iugglers" (Case 6, No. 7). The first of these two works was remarkable for its destructive ability, the latter for its constructive. Tindale was not content merely to overthrow the hypocrisies of the Church, he builds up a simple faith in the Gospel.

The bishops in the desire to arrest the progress of this heresy decided that as the press had been instrumental in circulating the poison it should be used to circulate the antidote. Sir Thomas More, the greatest genius at that time in England, was commissioned to take up the pen, and champion the cause of the Church. He did so, and for nearly five years this literary combat between Tindale and More lasted. Tindale won, for More himself confessed, that "as brevity is the soul of wit it is the essence of retort, and a confutation ten times the length of the work it is intended to demolish is a failure".

In 1529 Tindale having completed his translation of the book of Deuteronomy was desirous of getting it printed at Hamburg. He took ship, but suffered shipwreck and escaped only with his life. Finding another ship he proceeded to Hamburg and there met Miles Coverdale, a fugitive like himself for the cause of religion, who assisted him to repair his loss in translating the whole of the Pentateuch. Having completed his business he removed in 1529-30 to Antwerp. That was the year in which the Pentateuch was printed, according to the colophon, at Marburg by Hans Luft (Case 6, No. 3). Some recent authorities are of opinion that Marburg was a fictitious name for Antwerp, since Hans Luft whose printing office was at Wittenberg is only associated with Marburg in Tindale's and a few other English books.

TINDALE'S
PENTA-
TEUCH.

In 1530 Tindale's pen was again busy framing his final and most unsparing indictment of the Roman hierarchy, "The Practice

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of Prelates " (Case 6, No. 8). In the "Obedience of a Christian Man" Tindale laid down rules of absolute submission to the temporal sovereign, and gave pleasure to the King, but this volume excited Henry's fury, since, in it, Tindale had the temerity to denounce the King's divorce proceedings.

After several years of wandering, hoping in that way to baffle the ingenuity of his pursuers, Tindale settled in Antwerp. Here he returned with all his energy to his great work of translation, and in 1531 issued the "Book of Jonah". In 1534 he re-issued the "Pentateuch," and produced the revision of his "New Testament" (Case 6, No. 5), which was to form the basis of all the subsequent versions, down to and including the Revision of 1881.

With this Testament Tindale's hopes began to rise after long years of toil and danger. The sky was brightening. Hitherto he had led a charmed life, but early in the year 1535 so subtle a plot was devised that it could scarcely fail of success. Through the treachery of a plausible scoundrel named Phillips, Tindale was decoyed away from the house of his friend Thomas Poyntz, with whom he had found a safe retreat, was seized and hurried away to the castle of Vilvorde, the principal state prison of the Low Countries, about eighteen miles from Antwerp, where he was to spend the last sixteen months of his life.

Notwithstanding all the efforts of his friends in England and in the Low Countries to procure for him protection he was condemned to death. The verdict had been foreseen. Tindale was in the hands of his life-long enemies, and for him there was now only one pathway to escape. Sentence of death was passed upon him on the 12th of August, 1536. A respite of two months was granted to the condemned man, during which he struggled bravely to finish his great work. In a letter written during his imprisonment, Tindale begs that he may be allowed the use of his Hebrew books, Bible, grammar, and dictionary; and there is good reason for believing that he left behind him in manuscript a translation of the books of the Old Testament from Joshua to 2 Chronicles inclusive.

A BRIEF SKETCH OF THE HISTORY

On Friday, October 6th, 1536, he was led out to the stake, where he was first strangled then burned. The last words upon his lips were: "Lord! open the King of England's eyes"—a prayer which was nearer its answer than the heroic martyr deemed.

His unrelenting enemies had succeeded in cutting short his life, but his work was beyond their power; like the seed of the parable it has grown up into the mightiest of trees. There is scarcely a corner of the globe into which English energy has not penetrated, and wherever the English language is heard there the words in which Tindale gave the Bible to his countrymen are repeated, as the holiest and yet the most familiar of words.

As the Reformation advanced the demand for a Bible in English was every day becoming louder and more urgent. The whole system of ecclesiastical teaching, worship, and government must be tried and judged by the Scriptures on which it was alleged to be founded, said the reformers. And so in addition to Tindale other men began to turn their attention to the work of translation, of whom one of the most notable was Miles Coverdale.

COVER-
DALE'S
BIBLE.

Like Wiclif, Coverdale was a native of Yorkshire, and at an early age espoused the principles of the Reformation. For so doing he found himself in danger, and like his contemporary, Tindale, he fled beyond the seas, probably to Zurich, where he applied himself to the study and translation of the Scriptures. He did not, like Tindale, issue the Bible in instalments, but published the whole Bible at once, in 1535, just about a year before Tindale's death, from the press of Christopher Froschover of Zurich (Case 6, No. 12).

Unlike Tindale's, this version was translated not from the original tongues but "out of Douche and Latyn". Coverdale was preceded by Tindale in the translation of the New Testament, the Pentateuch, and the Book of Jonah, and as far as these parts are concerned his translation was only a revision of Tindale's labours. In the use of ecclesiastical terms Tindale thought it

OF THE TRANSMISSION OF THE BIBLE.

necessary to be very particular. He translated "presbyteroi" as "elders," and not "priests"; "metanoia" as "repentance," not "penance"; "ecclesia" as "congregation," not "church". But Coverdale was not so rigid.

Coverdale's translation was dedicated to Henry VIII., as "defendour of the fayth and under God the chefe and supreme heade of the Church of Englonde". To the dedication was prefixed a profuse invocation of Divine blessings on the King and on his "dearest just wyfe, and most vertuous Pryncesse, Queen Anne". A good deal of diplomacy was, nevertheless, required to procure through the King free course for the new translation, but in the end not only was Coverdale's Bible not seized and burned, but it was allowed to be openly circulated, and in an edition of the same Bible printed in 1537, it is declared on the title-page to be "set forth with the Kynges moost gracious licence".

In 1537 there appeared another notable version of the Bible in English. The name of the translator was given on the title-page as Thomas Matthew, but this proved to be a name assumed by John Rogers, who was the person responsible for the work (Case 6, No. 13).

John Rogers was Tindale's literary executor. The Bible he published was not a new translation, but a well-edited version of other men's translations. It comprised substantially a reprint of Tindale's Testament and Pentateuch, a first issue of the other translations left behind in manuscript by Tindale, and a reprint of Coverdale's version of the books from Ezra to Malachi.

Strange to say, the King's license was extended to this Bible, although the most cursory inspection must have revealed Tindale's connection with the book. This protection was obtained at the suit of Archbishop Cranmer, who, in 1534, had tried in vain to induce the Bishops to undertake a translation of the Bible. Having failed in his endeavour, the Archbishop, in a letter to Thomas Cromwell, Chief Secretary of State, dated 4th August, 1537, begs him to read the book, a copy of which he sends with the letter,

MATTHEW'S
BIBLE.

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assuring him that, so far as he has examined the translation, it is more to his liking than any translation heretofore made. He prays Cromwell to exhibit the book to the King, and to obtain from him a "licence that the same may be sold, and redde of every person, without danger of any acte, proclamacion, or ordinaunce hertofore graunted to the contrary, untill such tyme that we, the Bisshops, shall setforth a better translacion, which I thinke will not be till a day after Domes day".

As a translation Matthew's Bible was of greater merit than Coverdale's, but it was accompanied by prologues and notes of the editor's own, which were too fierce and free to be palatable to all sorts of people. Like Tindale, Matthew or Rogers was a zealous and extreme reformer. He was the first martyr to be burned at Smithfield during the reign of Queen Mary in her persecution of the Protestants in 1555.

Neither of the two Bibles of Coverdale and Matthew was altogether satisfactory. The inaccuracy of Coverdale's version caused it to lose ground, and the boldness of Matthew's notes was unpalatable. It was necessary therefore to meet a widely felt want by revising all the existing translations.

Richard Taverner, an excellent Greek scholar, was induced to undertake the work. Such little time was given him for the work that he did little more than to correct the English of Matthew's Bible by the Vulgate, and to suppress many of its notes. He explains in his dedication how absurd it was for any one to suppose that a faultless translation of the Bible could be made in a year's time by any single man.

The Bible was published in London in 1539, was allowed to be publicly read in the churches, but exercised very little influence on subsequent versions (Case 7, No. 3).

In course of time the true history of Matthew's Bible came to be known, and the King's advisers realised the very unpleasant fact, that in procuring for it a royal license they had befooled the King. With the deliberate advice of the fathers of the spirituality his Majesty had ordered Tindale's translations to be burned as

OF THE TRANSMISSION OF THE BIBLE.

replete with error, and he had employed an agent to search for Tindale and apprehend him as a broacher of heresies and sedition. And yet the King had been persuaded, unawares, to grant a license for the circulation of what was practically Tindale's translation. It was extremely awkward for Henry's advisers. When Cromwell and Cranmer discovered the real import of their act, they set to work as quickly and as quietly as possible to minimise the effects of the license.

Cromwell resolved to supersede Matthew's Bible by a new version, the basis of which should be Matthew's version THE GREAT BIBLE. shorn of its polemical annotations. The execution of this project was entrusted to Coverdale, who had given proof of his moderation and courtesy in the treatment of ecclesiastical questions.

It was resolved that the printing should be executed in Paris, where it would be less subject to interference than in England, so Coverdale, accompanied by his printer Richard Grafton, proceeded to Paris. The inquisitor-general hearing of the project issued an order to stop the work and seize whatever had been printed. Coverdale and Grafton took flight leaving behind all their property which was confiscated. The printed sheets were purchased by a smart haberdasher for trade purposes, but were consigned to England in four large vats. Coverdale and Grafton were soon at the work again in London, and in April, 1539, the new version was in the hands of the public (Case 7, No. 1).

On account of its large dimensions this new version received the designation of the "Great Bible". In consequence of a long prologue by Cranmer that was prefixed to the edition issued in the following year (Case 7, No. 2) and all subsequent editions, the version came to be called "Cranmer's Bible".

In order that the "Great Bible" might achieve the object for which its publication was designed, of superseding all former licensed versions, a royal order was issued that every clergyman in England should provide on this side the feast next coming "one boke of the whole Bible of the largest volume in Englysshe,

A BRIEF SKETCH OF THE HISTORY

and have the same sett up in summe convenient place within the churche that he has cure of, whereat his parishioners may most commodiously resort to the same and rede yt". This order was not universally respected by the clergy; but it was partially obeyed, and in a large number of churches Bibles were set up for free and public reading.

It is of interest to notice that part of the "Great Bible" still lives in the "Book of Common Prayer," in the form of the Psalter, which is the version of the Psalms given there. Furthermore, it is from the same source that are taken the sentences and "comfortable words" of Scripture repeated in the office of the Holy Communion.

Considering the hand which Coverdale had in the preparation of the "Great Bible," it might reasonably have been expected that the New Testament portion would bear the impress of Coverdale's version of 1535. But it does not, it follows Tindale's version of 1534 much more closely than Coverdale's.

For eighteen years after the publication of the "Great Bible" very little was done in the way of perfecting the English version of the Scriptures.

From 1553 to 1558 England was under the rule of Queen Mary, during whose reign the circulation of the Bible in the vulgar tongue was not encouraged. The public reading of Scripture was prohibited by a proclamation dated 18th August, 1553; by another proclamation in June, 1555, the importation of such books as the works of Tindale, Coverdale, and Cranmer was prohibited, and in 1558 the delivery of wicked and seditious writings of the reformers was required under penalty of death. A relentless persecution was also directed against all who endeavoured to promote the reformers' opinions, with the result that nearly three hundred persons were burned at the stake, and far more were imprisoned or otherwise punished.

It is computed that as many as 800 reformers sought shelter on the Continent. Geneva became the favourite place of resort of the refugees, for the reason that Protestantism was there supreme. The ruling spirit of the city was John Calvin, and the man at

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his right hand was Theodore Beza. This attracted so many Englishmen that they formed by themselves a considerable congregation. In 1556-57 they had John Knox for their pastor, who was succeeded in 1557 by another distinguished exile, William Whittingham, who married a sister of Calvin's wife.

Whittingham was a scholarly man and devoted himself to the work of perfecting the English version of the Scriptures. The first instalment of his labours was a revised translation of the New Testament, with "most profitable annotations of all harde places," which was published in Geneva by Conrad Badius in 1557 (Case 7, No. 6). To this translation was prefixed an epistle by Calvin, which helped to introduce the book to the favourable notice of Protestants and the Bible reading section of the English people.

THE GENE-
VAN TESTA-
MENT.

In this volume the English New Testament was broken up into verses for the first time. Also for the first time the actual text was distinguished, by a difference of type, from the supplemental words that had been inserted in order to express the full sense of the original, and the simpler roman type was employed in place of the black-letter type of the earlier Bibles and Testaments.

Immediately after the issue of Whittingham's Testament the Genevan exiles entered upon a revision of the whole Bible. It is impossible to say how many had a hand in it. Coverdale was residing at Geneva for a time and may have assisted, whilst a similar claim may be advanced in favour of John Knox, but it is generally admitted that the chief credit of the work belongs to Whittingham, who was assisted by Thomas Sampson and Anthony Gilby. For the space of two years and more these three worthy men toiled at their task, and in 1560 they gave to the world the fruit of their labours in the book which is now known as the "Genevan Bible" (Case 7, No. 7).

THE
GENEVAN
BIBLE.

The New Testament portion was not merely a reprint of Whittingham's Testament of 1557, but a new revision.

In the prefatory epistle it is explained that the revision was

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undertaken not merely to provide a reformed text of the Bible, but in order to furnish the English people with both a cheaper and a better annotated Bible than they had ever had. The "Great Bible," which from 1540-60 was most in request, was both costly and unwieldy. It was well adapted for public reading, but it was inconvenient for private use, and its cost was a hindrance to its circulation. The Genevan scholars resolved that their version should be issued in a cheap and handy form, and that it should be furnished with such marginal notes as the average man in those days required for the elucidation of Scripture.

The "Genevan Bible" at once became popular, although it was never formally recognised by authority. It was reckoned a better translation than any of its predecessors. It embodied the latest result of Biblical criticism. It was portable and moderate in price. It was conveniently cut up into verses. Its origin was associated with romance. It was the people's Bible, and for upwards of fifty years it was the version in demand. Between 1560 and 1640 not less than 150 editions were printed.

To Scotsmen the "Genevan Bible" was of special interest. It was the Bible of Knox and Melville, it was read in all places of worship in Scotland between 1560 and 1610. The first edition of the English Bible actually printed in Scotland was of the "Genevan Version". It was printed by Thomas Bassandyne and Edward Arbutnot of Edinburgh between the years 1576 and 1579, with the licence of the Privy Council, and the authority of the General Assembly of the Church of Scotland, by whose order every parish in Scotland subscribed a fixed amount before the work was undertaken (Case 7, No. 8).

The popularity of the "Genevan Version" was disquieting to the authorities of the Church of England. They had the mortification of seeing an unauthorised version of the Scriptures preferred to the one ordered to be read in the churches, and of hearing it extolled by scholars and divines. In the annotations, with which the margins bristled, the constitution of their church was held up to scorn, and they felt it was expedient to provide the English

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people with a new version, which from its intrinsic excellence might supplant in the affections of the people the popular but obnoxious Genevan Version.

Consequently, in 1564, it was resolved that a revised version of the Bible, which should be "de facto" the Church's own version, should with all convenient speed be issued to the people, and the Archbishop of Canterbury (Matthew Parker) put himself at the head of the movement.

THE
BISHOPS'
BIBLE.

In the carrying out of his project Parker adopted the principle of divided labour. He "sorted out" the whole Bible into "parcels," and distributed these for examination and revision among qualified divines, furnishing each contributor with a copy of instructions regarding the spirit and method in which the work was to be conducted. These instructions were of a most praiseworthy character. The labours of previous translators were to be respected; alterations were not to be made in a spirit of wantonness. The task of reviewing the corrections and amendments of the several revisers Parker reserved for himself.

Four years were spent upon this revision, and in 1568 the new version was published. Most of those who took part in the revision were members of the episcopal bench, and so the sobriquet "The Bishops' Bible," by which it is still known, was given to it. Everything was done to make it attractive. It was issued in magnificent style, profusely illustrated with woodcuts, and embellished, in questionable taste, with copper-plate portraits of Queen Elizabeth, the Earl of Leicester, and Lord Burleigh (Case 8, No 1).

On the title-page of some of the editions it is stated "Cum gratia et privilegio"; this was not, however the authority of the Crown, but of the Church.

It was reprinted in small quarto, and somewhat revised in 1569. In 1572 the second folio edition appeared, in which the New Testament had undergone still further revision. A remarkable feature of this edition is its two-version Psalter, which exhibits, printed side by side, "The translation vsed in common prayer,"

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and "The translation after the Hebrewes" (Case 8, No. 2). In all succeeding editions, except the folio of 1585, the "Prayer Book" version of the Psalter is substituted for the new version of 1568.

In 1571 an order was issued by Convocation that "every archbishop and bishop should have at his house a copy of the holy Bible of the largest volume, as lately published at London, and that it should be placed in the hall or large dining-room, that it might be useful to their servants or to strangers". The cost of a copy was about equivalent to £16 of our money. But this order met with the general fate of ecclesiastical edicts.

The "Bishops' Version" never became popular with either laity or clergy, nor did it command the respect of scholars. It was avowedly nothing more than a revision of the "Great Bible," but it shows that good use was made of the "Genevan Version," for some of the best and raciest of the notes in the "Bishops' Version" are taken from it verbatim, without acknowledgment.

The Church of Rome had always bitterly opposed any attempt to circulate the Bible in the language of the people, and licence to read the Scriptures, even when truly and catholicly translated, was but sparingly granted.

RHEIMS
TESTA-
MENT.

In spite, however, of the denunciations uttered by the Roman Catholic priests against, what they were pleased to term, the incorrect and untruthful translations which were in circulation, the Bible continued to be read by increasing numbers of people. Indeed, the attempts to suppress it created a prejudice against the Roman Catholic Church; and, as time wore on, it was felt by many Catholics that something more must be done than the mere denunciation of the corrupt translations in the direction of providing a new version which the Roman Church could warrant to be authentic and genuine.

During the reign of Queen Elizabeth there ceased to be a Roman hierarchy in England. The faithful Catholics were scattered abroad, but to their honour be it said, many of them, true to their principles and professions, did in their exile what the

OF THE TRANSMISSION OF THE BIBLE.

Protestant refugees had done before at Geneva. They set themselves the task of translating the Bible, and in 1582 they issued from the press of John Fogny at Rhemes, an English translation of the New Testament (Case 8, No. 5). The Old Testament was not issued, from lack of means, until 1609-10, when they were able to complete their labours at Douay (Case 8, No. 7). From this circumstance arose the designation "Douay Bible," by which the Roman Catholic version has since been known.

The source from which this version was derived was "the authentical Latin, . . . diligently conferred vwith the Greeke and other editions in diuers languages". The objects for which it was published were "the discouerie of the Corrvptions of diuers late translations, and for cleering the Controversies in religion, of these daies".

The work of revision was carried out by a number of scholars, under the direction of Gregory Martin, a man who was reputed to be the best Hebrew and Greek scholar of his college, William Allen, who was afterwards made Cardinal, and Richard Bristow.

Public attention was soon directed to this Rhemes Version, and several divines of the English Church undertook to examine and expose its defects, as a fit reply to the bitter attacks which had been made upon Protestant versions for many years past. Amongst the earliest to take up their pens in refutation of the Rhemes accusations were Dr. William Fulke, Master of Pembroke Hall, Cambridge, Dr. Thomas Bilson, the poet George Wither, and Dr. Edward Bulkeley. But it was left to Dr. Fulke to produce a complete review of the entire New Testament of Rhemes, which appeared in 1589 (Case 8, No. 6).

When James VI. of Scotland succeeded to the throne of England as James I., in the year 1603, there were three notable Protestant versions of the Bible in the popular tongue: the "Great Bible," the "Genevan," and the "Bishops' ". The first still retained some of its pristine celebrity, the second had lost none of its prestige with the people, whilst the third represented all the improvement on the former which the learning and piety of

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the Church of England could effect. But there was a demand for another and better translation than any that had yet been printed.

At that date there were in the Church of England two parties, the Low Church or Puritan party, and the High Church or Ritualistic party. The former complained of certain grievances to which they were subjected, and on the occasion of the King's journey through London they submitted a petition for the redress of their grievances, which had reference, principally, to obnoxious ceremonies that had been made part of the Church's ritual. In response, the King appointed a conference to be held at Hampton Court in January, 1604, at which representatives of both parties were to have an opportunity of stating their views to His Majesty.

The result was not what the Puritans anticipated, but there was one point on which James met their wishes by granting the proposal made by Dr. John Rainolds, President of Corpus Christi College, Oxford, and the Puritan leader at the Conference, that a new translation of the Bible should be undertaken. "I have never yet," said the royal theologian, "seen a Bible well translated into English, and the worst of all . . . is the Genevan." The result was that the King expressed his desire "that some special pains should be taken . . . for one uniform translation to be done by the best learned men in both universities; after them to be revised by the bishops and the chief learned of the Church; from them to be presented to the Privy Council, and lastly to be ratified by his royal authority." Furthermore the King ordered that the whole Church of the kingdom should be bound by this new translation and none other.

In spite of the half-hearted way in which the matter was taken up by many of the clergy, and in spite of the cynical comments of some of the bishops, the King took the matter in hand and set the work in motion so that its achievement was due to his royal interest and influence. A list of men qualified to be employed in the work was sent in and approved by his Majesty, but it was not until 1607 that the work of revision was actually begun.

AUTHORISED
VERSION.

OF THE TRANSMISSION OF THE BIBLE.

The list of translators comprised originally fifty-four names, but only forty-seven persons came forward to take part in the work of revision. The revisers were divided into six companies, and to each company was assigned a separate portion of Scripture. Three companies were set to the Old Testament, two companies to the New Testament, and the sixth company to the Apocrypha. Each of the translators was required to make his own translation, chapter by chapter, of the portion of Scripture assigned to his company. Each company held meetings from time to time, to hear and compare translations, and to agree as to the rendering to be adopted by the company. After an entire book had been gone over in this way, the result was sent the round of the other companies, to be "considered of seriously and judiciously"; and it was then, with remarks, remitted to the company from which it came. By that company the remarks and criticisms were reviewed, and if not approved, they were referred to a select committee of final revisers.

The execution of the work occupied about three years, and both the length of time employed and the elaborate mode of procedure adopted indicate the pains that were taken to make the translation worthy of its high design. In 1611 the new version was given forth to the public. There seem to have been two impressions of this first edition, probably due to the impossibility of one printing office being able to supply in the time allotted the number of copies required, about 20,000 (Case 9, Nos. 1-2).

Considering the interest which the King had taken in the matter, it was fitting that his name should be permanently associated with the new translation. It was accordingly dedicated to the King "as the principal mover and author of the work," and has since been known as "King James's Bible".

It is commonly called the "Authorised Version," but strange to say it was never formally authorised. Indeed, much of its history is involved in obscurity. "Never," says Dr. Scrivener, "was a great enterprise like the production of our 'Authorised Version' carried out with less knowledge handed down to

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posterity of the labourers, their method, and order of working." No evidence has yet been produced to show that the version was ever publicly sanctioned by Convocation, or by Parliament, or by the Privy Council, or by the King. It was not even entered at Stationers' Hall, with the result that it is now impossible to say at what period of the year 1611 the book was actually published.

It won its way, partly by the weight of the King's name, partly by the personal authority of the prelates and scholars who had been engaged upon it, but principally by its own intrinsic superiority over its rivals. It did not at once supersede all earlier English versions. Long after 1611 the "Genevan Version" continued to be the household Bible of a large portion of the English people, and in some parts of England the "Bishops' Bible" retained its place in church, but gradually it displaced even the "Genevan Bible" in popular affection, and established itself as the sole recognised version of the Bible in English. From about the middle of the seventeenth century down to the appearance of the "Revised Version" of 1881-85 it reigned without a rival.

Hostile criticism of the new version was soon heard, and along with a daily increasing measure of appreciation, there has, down to the present time, been a constantly swelling murmur of dissatisfaction.

The first serious proposal for a revision was made in 1645, and a bill was actually brought into the Long Parliament, shortly before its dissolution in 1653, to appoint a committee to review and revise the "New Translation" as the "Authorised Version" was called, but the sudden dissolution of the Parliament put an end to the scheme.

From 1653 to 1871 demands continued to be made from time to time by divines and Biblical scholars for a revision of the "King's Version," and many attempts were made to furnish such a revision in whole or in part.

It was not until 1870, however, that steps were taken in earnest to have a thorough revision of the whole Bible instituted.

OF THE TRANSMISSION OF THE BIBLE.

The honour of being the first to take action in this matter belongs to the Convocation of Canterbury. Not only did the proposal emanate from the Convocation of Canterbury, but the work of revision was undertaken by that body. A committee of its own members, eight of the Upper and sixteen of the Lower House, was nominated "to undertake the work of revision (with) . . . liberty to invite the co-operation of any eminent for scholarship to whatever nation or religious body they might belong". This committee separated itself into two companies; one for the revision of the Old, and the other for the revision of the New Testament. To each company were added, by invitation, distinguished scholars from different churches in the United Kingdom. The churches of America also were invited to form a committee of co-operation.

In the month of June, 1870, the revisers commenced their labours. The New Testament was completed in November, 1880, and published on the 17th May, 1881, when a copy was presented to Queen Victoria. The revision of the Old Testament was not completed until the 20th June, 1884, and publication did not take place until the 19th May, 1885. Thus the time devoted to the revision of the New Testament was ten years and a half, and that devoted to the revision of the Old Testament was about fourteen years. The concluding volume of the "Revised Version," consisting of the Apocrypha—the books which were present in the Greek Old Testament, but failed to secure a place in the Hebrew Canon—did not make its appearance until 1895.

The "Revised Version" is, in the strictest sense of the term, a revision. It is based on the "Authorised Version" of 1611, as that was based on the "Bishops' Bible" of 1572, and as the "Bishops' Bible," in its turn, was based on the "Great Bible" of 1539, and the "Great Bible" on the translations of Tindale and Coverdale.

CASE 1.

MANUSCRIPTS: HEBREW AND GREEK.

1. SYNAGOGUE ROLL OF THE LAW. 15th cent.

Sefer Torah : Scroll of the Law of Moses in Hebrew, without vowel-points. 28 $\frac{3}{8}$ in. (720 mm.) high. Written on forty-six goat-skins. 15th cent.

* * Executed in Spain.

The oldest known Hebrew manuscript containing any considerable portion of the Bible is a Pentateuch of the ninth century of the Christian era.

2. SYNAGOGUE ROLL OF THE LAW. 17th cent.

Sefer Torah : Scroll of the Law of Moses in Hebrew, without vowel-points. 9 $\frac{1}{16}$ in. (230 mm.) high. On vellum. 17th cent.

* * The scroll-handles are surmounted by the Crown of the Law. (See succeeding note.) The metal hand employed as a pointer by the person using the roll is also exhibited.

3. THE MANTLE OF THE LAW.

* * The "Mantle of the Law" is the popular name of the cover for the scroll of the Pentateuch. It is made in the form of a bag so as to fit the scroll when it is rolled up, open at the bottom but closed at the top, except for two openings through which the scroll-handles pass. It is made of expensive material, which must not have been used for any other purpose.

THE JOHN RYLANDS LIBRARY.

Between the sectional readings of the law in the synagogue the scroll is closed and covered with the mantle, which is usually decorated with an embroidered crown, borne between two lions, alike typical of Judah, and symbolical of the strength and majesty of the law. Two examples are shown in this case: the first of pink silk with richly gilt embroidery bearing the crown between two lions, and the second of white embroidered silk also bearing the crown and two lions.

Similarly the upper ends of the scroll-handles are decorated with a coronet, usually made of gilded silver and adorned with bells, known as the "Crown of the Law," as exemplified by the Hebrew manuscript exhibited beside the mantles of the law.

4. HAND ROLL OF THE BOOK OF ESTHER. 16th cent.

Megillat Esther: Scroll of the Book of Esther in Hebrew, without vowel-points. $9\frac{5}{8}$ in. (245 mm.) high. Written on deer-skin. 16th cent.

5. PAPYRUS ROLL. A.D. 29.

Bilingual Papyrus—Demotic and Greek. $13\frac{3}{4} \times 11\frac{1}{2}$ in. (350 × 292 mm.). A.D. 29.

* * * This document of the time of our Lord shows the common writing material, and the form of Greek script in use at the time. Papyrus was employed in Egypt from a very early date as a material for writing, whence its use gradually spread to neighbouring countries. It was prepared from the papyrus plant, which in ancient times grew in abundance beside the Nile, by cutting the pith of the stem into thin longitudinal strips. These were placed side by side, and another layer of strips laid on them at right

CASE 1.

angles. The layers were then united by means of pressure and moisture, adhesion being assisted probably by the glutinous character of the pith, or by the addition of glue. When dried and polished the sheets were then ready for use. The original strength of the papyrus thus prepared for writing is estimated to have been about the same as that of modern paper. Owing to its want of durability any document liable to much handling could not survive for more than a limited period. On such perishable material the books of the New Testament must have been originally written, so that the disappearance of the autograph copies through constant use, apart from other dangers incidental to their circulation, need not occasion any surprise.

The upper portion of the papyrus exhibited, which relates to the sale of a house in the Faiyûm district of Egypt, is written in the demotic form of Egyptian writing, whilst the lower part is in the current Greek script, of a character similar to that which is likely to have been used by the writers of the New Testament.

6. MINUSCULE GREEK GOSPELS. 11th cent.

The Four Gospels in Greek. With tables of Eusebian canons, prologues, etc. $8\frac{1}{16} \times 6\frac{1}{8}$ in. (205×155 mm.). On vellum. 11th cent.

* * * Written in a neat minuscule hand. With illuminated architectural patterns for the Eusebian canons, half-page decorative patterns at the commencement of each gospel, and full-page miniatures of St. Matthew, St. Mark, and St. John (that of St. Luke is missing). The style of decoration is Byzantine.

The volume is open at the miniature facing the Gospel of St. John, which gives an interesting illustration of the

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evangelist engaged upon his work, holding in his right hand the pen with which the sacred volume upon his knees is being written. In front of him is a scholar's cabinet, with the key in the hasp-lock, of which this miniature gives probably the earliest known representation. On the desk above the cabinet are displayed the various implements used by the ancient scribe in the exercise of his craft—inkpot, dividers, knife for erasure, etc. A pillar at the back of the desk supports a mirror from which a hanging lamp is suspended.

7. MINUSCULE GREEK GOSPELS. 11th cent.

The Four Gospels in Greek. $9\frac{1}{4} \times 6\frac{11}{16}$ in. (235 × 170 mm.).
On vellum. 11th cent.

* * * Written in a fine minuscule hand, the first lines of each gospel being in gold. With half-page decorative patterns at the commencement of each gospel and full-page miniatures of Moses and of the four evangelists. The style of decoration is Byzantine.

The miniature representing St. John follows the Greek tradition, which says that he dictated his Gospel to a disciple named Prochorus. In the upper right-hand corner of the picture is a hand coming forth from a cloud to indicate the presence and activity of the Divine Spirit. St. John stands in the centre, with his left hand raised towards that divine manifestation, in order to receive the heavenly inspiration, and his right hand stretched down towards Prochorus, who is seated at the left hand and writing the opening words of the Gospel: “*Ἐν ἀρχῇ ἦν ὁ λόγος*”.

8. SAMARITAN PENTATEUCH. A.D. 1211.

The Pentateuch in Samaritan. $10\frac{7}{8} \times 9$ in. (276 × 228 mm.). On vellum. A.D. 1211.

CASE 2.

* * * Written in bold majuscular characters for public liturgical use.

The Samaritan recension of the Pentateuch, whilst agreeing essentially with the Masoretic, or traditional, text, differs from it in some important particulars. In some of the more serious cases the Samaritan text is found to be in agreement with the Septuagint, representing, perhaps, a retranslation of the latter version.

CASE 2.

MANUSCRIPTS: COPTIC, SYRIAC, LATIN, ETC.

1. FACSIMILE OF THE "CODEX VATICANUS". 4th cent.

Bibliorum ss. Graecorum codex Vaticanus 1209 (cod. B) denuo phototypice expressus iussu et cura praesidum Bybliothecae Vaticanae . . . [Codices e Vaticanis selecti phototypice expressi. 4.]

Mediolani, 1904-07. 4 vols. 4to.

* * * This is a facsimile of what is generally held to be the oldest and the most valuable of all the manuscripts of the Greek Bible, the "Codex Vaticanus". It belongs, as its name implies, to the Vatican Library at Rome, where it has been at least from 1481. It is designated by the letter "B," to distinguish it from other uncial manuscripts, as the "Codex Sinaiticus," styled "S," and the "Codex Alexandrinus," styled "A". There is substantial agreement amongst palæographers in assigning it to the fourth century.

2. THE PESHITTA (SYRIAC) VERSION OF THE GOSPELS. c. A.D. 550.

The Four Gospels in the Peshitta form of the Syriac Translation. $11\frac{7}{18} \times 8\frac{1}{8}$ in. (290×227 mm.). On vellum. About A.D. 550.

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* * * Written in large estrangelo letters, the most ancient form of Syriac characters.

The word "Peshitta" means "simple," and hence, perhaps, as applied to the Scriptures "current," "common," in which case it may be compared with the term "Vulgate" used for the Latin Bible, or "Authorised Version" for the English.

Besides the Peshitta version there is another of great importance known as the Old Syriac. For fifty years this version was represented only by some fragments discovered in the British Museum in 1842 by William Cureton, and by three leaves found afterwards in the East and published in 1872. In 1892 two Cambridge ladies, Mrs. Lewis and her twin-sister Mrs. Gibson, found in the monastery of St. Catherine on Mt. Sinai a palimpsest manuscript, the under-writing of which proved to be a nearly complete copy of the four Gospels of the same version as that discovered by W. Cureton. A much more thorough comparison of this version with the Peshitta was now rendered possible. The relationship of the two is one of the most complex problems that the textual critic has to settle at the present time. Both are obviously of great antiquity, but in the present division of scholarship on the question it is inadvisable to hazard an opinion on the question of priority.

There are other Syriac versions, besides the two here mentioned, but none of the same importance for the history of the text. One of them, the Heracleian, is exhibited immediately above this one.

3. THE PESHITTA (SYRIAC) NEW TESTAMENT. c. A.D. 1200.

The Four Gospels in the Peshitta form of the Syriac translation and the remainder of the New Testament in the

CASE 2.

Heracleian form of that version. $10\frac{1}{8} \times 7\frac{5}{8}$ in. (275 × 186 mm.). On vellum. About A.D. 1200.

* * * Written in Northern Mesopotamia in the estrangelo character.

Remarkable as one of the very few complete copies of a Syriac New Testament in any European library. The Apocalypse in the Heracleian version is not found in any other known manuscript. The name of the version is derived from Thomas of Heraclea, Bishop of Hierapolis, who in A.D. 616 finished a complete revision, undertaken by himself, of the translation prepared in A.D. 508 by one named Polycarp for Philoxenus, a previous Bishop of Hierapolis.

4. COPTIC (SAÏDIC) VERSION OF ST. LUKE. 7th-8th cent.

Fragment of the Gospel of Saint Luke in the Saïdic form of the Coptic translation. $14 \times 10\frac{1}{8}$ in. (355 × 275 mm.). On vellum. 7th-8th cent.

* * * The New Testament is said to have been translated into Coptic before the close of the second century. There are two main forms of the Coptic version, Boheiric (also called Alexandrian and Memphitic) and Saïdic or Thebaic. The Boheiric version represents the dialect of Lower Egypt, from the Arabic name of which the term itself is derived. The Saïdic translation exhibits the dialect of Upper Egypt, and is less polished than the other.

5. COPTIC (SAÏDIC) VERSION OF JEREMIAH. 10th-11th cent.

Fragment of the Prophet Jeremiah in the Saïdic form of the Coptic translation. $13\frac{5}{8} \times 10\frac{7}{8}$ in. (345 × 265 mm.). On vellum. 10th-11th cent.

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6. LATIN VERSION OF THE GOSPELS. 9th cent.

The Four Gospels in Latin. With prologues, etc. $11\frac{1}{8} \times 7\frac{7}{8}$ in. (296×200 mm.). On vellum. 9th cent.

* * * Written in large Caroline minuscules. Initials in gold.

The Caroline minuscule hand is that reformed style of writing which was introduced in the reign of Charlemagne, by whose authority schools for the training of scribes and others were established throughout the Empire. To assist him in his educational projects the Emperor procured the assistance of Alcuin, who spent the later years of his life in directing and promoting the literary studies that were then in course of reorganisation throughout Charlemagne's dominions.

7. LATIN VERSION OF THE GOSPELS. 10th cent.

The Four Gospels in Latin. With tables of Eusebian canons, prologues, etc. $9\frac{7}{16} \times 7\frac{9}{16}$ in. (240×192 mm.). On vellum. 10th cent.

* * * Written in the finest Caroline minuscule hand. With full-page decorative patterns executed in purple and gold at the commencement, and before each gospel. The tables of Eusebian canons are within illuminated architectural designs.

The manuscript was written and illuminated, probably at Cologne, for the Emperor Otto the Great (A.D. 912-973).

8. ARMENIAN VERSION OF THE GOSPELS. 9th cent.

The Four Gospels in Armenian. $10 \times 7\frac{3}{16}$ in. (253×182 mm.). On vellum. 9th cent.

* * * A very fine example of the uncial character.

Until the close of the fourth century the Armenians used the Syriac version of the Bible. About A.D. 400 the first Armenian translation was commenced by St.

CASE 3.

Mesrop and the Armenian patriarch Isaac. Two of the former's pupils attended the Council of Ephesus in A.D. 431, and brought back with them some Greek manuscripts. St. Mesrop and the patriarch, thereupon, made a complete revision of their work in accordance with the new material. It is still somewhat uncertain whether the original translation was made from the Syriac, or the Greek, although there are grounds for thinking that the version was based on the former text. Some connection appears to have been established between it and the Old Syriac text, a fact which should considerably enhance its value.

CASE 3.

EARLY PRINTED TEXTS AND VERSIONS.

1. THE FIRST PRINTED HEBREW TEXT (PSALTER). BOLOGNA, 1477.

[*Colophon*], | ... אמר דוד בן יוסף בן קמחי הספרדי [*Begin.*]
בעת תושלמת מלאכה הספרים, אשר בדפוס האותיות
נקבעו לסדרים, | באותה מלאכה ימצאו שלש מאות
ספרים ... | תהילים עם פירוש הקמחי ... | ...)
[*Bologna*] (מיישטר יוסף ונריה חיים מרדכי יחזקיה
מינצטרו, רלו [i.e. 1477] Fol.

. The first portion of the Old Testament in Hebrew that issued from the press; accompanied by the commentary of Kimchi.

2. THE FIRST PRINTED HEBREW HISTORICAL BOOKS. SONCINO, 1485.

ראשית חנמה יראת ה' [*Begin.*]
Fol. ([i.e. *Soncino*, 1485] שונצינו רמו)

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- * * The first Biblical text produced at the celebrated Jewish press at Soncino, containing Joshua, Judges, Samuel, and Kings, with the commentary of Kimchi.

3. THE FIRST PUBLISHED GREEK BIBLE. VENICE, 1518.

Πάντα Τὰ Κατ' Ἐξοχὴν Καλούμενα | Βιβλία Θείας Αἰγυπτιακῆς |
Γραφῆς Παλαιάς Τε, | Καὶ Νέας. | **Sacrae Scripturae**
Veteris, | Novaëque Omnia. | [Aldine device beneath title.]

([*Colophon* :] *Venetis In Aedib. | Aldi Et Andreae*
| Soceri. MDXVIII | Mense Februa | rio. |) Fol.

- * * This is the first edition of the whole Bible in Greek to be put into circulation. It was edited by the father-in-law and brothers-in-law of Aldus, by whom the press was managed after the death of Aldus.

4. THE FIRST PRINTED BIBLE. [MAINZ, 1456?]

[*Begin* :] Incipit epistola sancti iheronimi ad | paulinum
presbiterum de omnibus | diuine historie libris. capitulū
p̄mū. | [*Fol. 5 recto, col. 1, text* :] Incipit liber bresith quē
nos genesim | . . . dicim⁹ | [*End., fol. 641 verso, col. 2,*
line 40 :] Venio cito amen. Veni domine ihe- | su.
Gratia dñi nr̄i ihesu cristi tū omni- | bꝫ vobis amē. |
[*Mainz* ; before Aug. 24, 1456.] In 2 vols. Fol.

- * * This Latin Bible was amongst the first productions of the printing-press in Europe, and the earliest work of any size that has survived to the present day. Eleven copies on vellum and twenty-seven on paper, in a more or less perfect state, are said to be known, out of an edition that may have consisted of 180 paper and 30 vellum copies.

The first copy of this Bible to attract attention was one

CASE 3.

in the library of Cardinal Mazarin, to which fact it owes its popular name of "Mazarin" Bible. To bibliographers it is known as the "42-line Bible," from the number of lines to a printed column, a name which serves to distinguish it from another one printed at the same time, and styled for a similar reason the "36-line Bible". Much has been written about the history, and connection, of these two Bibles without effectually dispelling the obscurity that surrounds the circumstances of their production. Neither Bible gives any definite information as to the place of printing, the names of the printers, or the date. The place where these two Bibles were printed is allowed by general consent to be the city of Mainz. With regard to the printers there is not the same agreement, but the most probable view is that the "36-line Bible" was printed by Gutenberg alone, whilst Johann Fust, to whom Gutenberg was originally indebted for financial assistance, and his son-in-law, Peter Schoeffer, may be assumed to have been mainly responsible for the "42-line Bible". For the dates when complete copies of each Bible were in circulation, there is the evidence in each case of a rubricated example preserved in the Bibliothèque Nationale, Paris. The date when the rubricator of the "36-line Bible" finished his work was 1461, and that of the similar note appended to the copy of the "42-line Bible" by Heinrich Cremer, vicar of the collegiate church of St. Stephen at Mainz, is August 24, 1456. It should be mentioned that the copy of the "42-line Bible" on exhibition is one of those in which the first few rubrics have been printed in colour.

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5. THE FIRST PRINTED POLYGLOT (AND GREEK) BIBLE. ALCALA, 1514-17.

Haec tibi pentadecas tetragonon respicit illud
Hospitium petri ⁊ pauli ter quinq; dierum.
Namq; instrumētum vetus hebdoas innuit : octo
Lex noua signatur. ter quinq; recepat vtrunq;.

Arms of Cardinal Ximenes beneath the foregoing verse.]

Vetus testamentū multiplici lingua nūc | primo impres-
sum. Et imprimis | Pentateuchus Hebraico Gre- | co
atq; Chaldaico idioma- | te. Adiūcta vnicuiq; sua |
latina interpreta- | tione. | (Secūda[-Quarta] pars
Veteris testamenti He- | braico Grecoq; idiomate nunc |
primum impressa : adiun- | cta vtriq; sua latina | inter-
preta- | tione. | —[Vol. 5.] Nouum testamentum | grece
⁊ latine in academia | complutensi nouiter | impressum.
| —[Vol. 6.] Vocabularium hebraicum atq; chaldai- |
cū totius veteris testamenti cū alijs tra | ctatibus prout
infra in prefatio- | ne continetur in academia | com-
plutensi nouiter | impressum. | —[Colophon, vol. 4.]
Explicit quarta et vltima pars totius veteris testamēti
he | braico grecoq; et latino idiomate nunc primū impressa
in hac preclarissima Complutensi | ni uersitate. De
mandato ac sumptibus . . . | . . . Francisci Ximenez de
Cisneros . . . | . . . Cardinalis : . . . | . . . Industria
& solertia . . . | . . . Arnaldi Guillelmi de Brocario artis
impres | sorie Magistri. Anno Domini Milles | imo qngē-
tesimo decimo se- | ptimo. mēsis Iulii die | decimo. | —
[Colophon, vol. 5.] Ad perpetuam laudem et gloriam |
dei ⁊ domini nostri iesu christi hoc sacrosanctum opus noui
testa | menti-⁊ libri vite grecis latinisq; characteribus
nouiter impres | sum atq; studiosissime emendatum : felici
fine absolūtu est in | hac preclarissima Cōplutensi vniuer-
sitate : de mādato-⁊ | sumptibus . . . | . . . Frācisci Xime-
nez de Cisne | ros . . . | . . . Cardinalis . . . | . . . | . . .
industria ⁊-soler | tia honorabilis viri Arnaldi guilliel | mi
de Brocario artis impressorie | magistri. Anno domini Mil

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| lesimo qvingentesimo de- | cimo quarto. Mensis |
ianuarij die decimo. | —[*Colophon*, vol. 6.] Explicit
vocabulary hebraicum totius veteris testamenti cum |
oibus dictioibus chaldaicis in eodē veteri testamēto
cōtēntis: nouiter ipressū in hac preclarissima Cō- |
plutensi vniuersitate. De mādato ac sūptibus . . . Fran-
cisci | Ximenez de Cisneros . . . Cardi | nalis . . . | . . .
Industria & solertia honorabilis viri Arnaldi Guilielmi de
| Brocario artis impressorie Magistri. Anno Domini
Millesimo quin- | gentesimo decimo quinto. mensis
Marcii die decima septima. |)

Alcala: A. G. de Brocario, 1514-17. 6 vols. Fol.

* * * Titles within woodcut borders.

The first Polyglot Bible, printed in an edition of 600 copies at the expense of Cardinal Ximenes. The "Complutensian Polyglot" takes its name from Complutum, the Latin form of Alcala in Spain, where it was printed. The principal editor was D. Lopez de Zuñiga. The plan of the work was conceived in 1502 in honour of the birth of the future Emperor Charles V., but the work does not appear to have been in general circulation until 1522. Although the date of the printing of the last volume is 1517, the sanction of Pope Leo X. was not obtained until March 22, 1520, and even then a further delay seems to have occurred before the actual distribution of the edition.

It is interesting to note that the celebrated passage on the "three witnesses" (1 John v. 7, 8), which is supported by no Greek manuscript older than the fifteenth century, appears in the Greek text of the New Testament.

The idea of issuing a Polyglot Bible was originally entertained by the great Venetian printer Aldus, who makes a promise in a Greek psalter published about

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1497 of a triglot Bible, and in 1501 actually sent a specimen page to the German humanist Conrad Celtes.

6. THE FIRST PUBLISHED GREEK TESTAMENT. BASLE, 1516.

Novvm In | strumentū omne, diligenter ab Erasmo Rotero-
damo | recognitum & emendatum, nō solum ad græcam
ueritatem, ue- | rum etiam ad multorum utriusq; linguæ
codicum, eorumq; ue- | terem simul & emendatorum
fidem, postremo ad pro- | batissimorum autorum cita-
tionem, emendationem | & interpretationem, præcipue,
Origenis, Chry | sostomi, Cyrilli, Vulgarij, Hieronymi,
Cy- | priani, Ambrosij, Hilarij, Augusti- | ni, una cū An-
notationibus, quæ | lectorem doceant, quid qua | ratione
mutatum sit. | [9 lines.]

Apvd Inclytam | Germaniæ Basilæam. | [Print-
er's device.] | [6 lines.] ([*Colophon*, pt. 2, p. 675:] *Anno-*
tationvm Erasmi Roterodami In Novvm | testamētum
... | ... | ... | ... *finis.* *Basileæ*, Anno salutis hūa |
næ .M.D. XVI. Kalendis Martij. | —[*Colophon at end* :]
Basileæ in aedibus Ioannis Frobenij Hammelburgensis |
Mense Februario. Anno .M.D. XVI. | ... | ... | ... |
[Printer's device.]) Fol.

- * * This is the first edition of the Greek New Testament of Erasmus, which was also the earliest text to be put into circulation owing to the long delay in the issue of the "Complutensian Polyglot". Erasmus undertook the work at the suggestion of the printer, Froben, who was desirous of anticipating the edition of Alcalá. The work was not begun until April, 1515, but was prosecuted with such rapidity that the edition was ready by April, 1516. Its critical value is less than that of the Complutensian edition, although owing to its more extended circulation it has had a much

CASE 3.

greater influence on the text. The parallel Latin translation was made by Erasmus himself.

In the preface we find a very interesting testimony to the value of vernacular versions of the Bible :—

“Vehementer enim ab istis dissentio, qui nolint ab idiotis, legi diuinas literas, in uulgi linguam transfusas, siue quasi Christus tam inuoluta docuerit, ut uix a pauculis theologis possint intelligi, siue quasi religionis Christianæ præsidium in hoc situm sit, si nesciatur. Regum mysteria cœlare fortasse satius est, at Christi mysterium q̄ maxime cupit euulgari. Optarim ut omnes mulierculæ legant euangelium, legant Paulinas epistolas. Atq̄ utinā hæc in omnes omniū linguas essent transfusa, ut non solū a Scothis & Hybernis, sed a Turcis quoq̄ & Saracenis legi cognosciq̄ possint. Primus certe gradus est, utcūq̄ cognoscere. Esto riderent multi, at caperentur aliquot. Vtinam hinc ad stium aliquid decantet agricola, hinc nonnihil ad radios suos moduletur textor, huiusmodi fabulis itineris tædiū leuet uiator. Ex his sint oīa Christianorū omniū colloquia. Tales enim ferme sumus, quales sunt cotidianæ nostræ confabulationes.”

This preface of Erasmus was translated into English under the title “An exhortation to the diligent studye of scripture,” which is shown in the same case. The preceding passage is thus rendered :—

“And trulye I do greatly dissent from those men/whiche wold not that the scripture of Christ shuld be trāslated in to all tonges/that it might be reade diligently of the private and seculare men and women/Other as though Christ had taught soch darke and insensible thinges/that they could scante be vnderstonde of a few diuines. Or els as though the pithe and substance of the christen religion consisted chefly in this/y^f it be not knowne. Paraventure it were moste

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expedient that the counceles of kinges shuld be kept secret/but Christ wold that his councelles and misteries shuld be sprede abroad as moch as is possible. I wold desire that all women shuld reade the gospell and Paules epistles/and I wold to god they were translated in to the tonges of all men/So that they might not only be read/and knowne/of the scotes and yryshmen/But also of the Turkes and sarracenes/Truly it is one degre to good livīge/yee y^e first (I had almoste sayde the cheffe) to have a litle sight in y^e scripture/though it be but a grosse knowledge/ād not yet cōsūmatte. (Be it in case that some wold laugh at it/yee and that some shuld erre and be deceived [*or*, some would be won]) I wold to god/y^e plowmā wold singe a texte of the scripture at his plowbeme/And that the wever at his lowme/with this wold drive away the tediousnes of tyme. I wold the wayfaringe man with this pastyme/wold expelle the werynes of his iorney. And to be shorte I wold that all the communication of the christen shuld be of the scripture/for in a maner soch are we oure selves/as oure daylye tales are."

7. ERASMUS'S EXHORTATION. MARLBOROW, 1529.

¶ An exhor | tation to the diligent stu- | dye of scripture,
made by Eras- | mus Roterodamus. And | trāslated in
to inglissh. | ¶ An exposition in to the | seventh chaptre
of the first pist- | le to the Corinthians. | ♡ |

[[*Colophon* :] ¶ *At Malborow in the londe of Hesse.*
M.D. xxix. xx daye Iu- | nij. By my Hans Luft. | , 8vo.

* * Title within woodcut border.

This work is a translation of the Paraclesis originally prefixed by Erasmus to his Greek New Testament, and afterwards published in separate form.

CASE 3.

The translation, as well as the exposition of 1. Cor. 7, is attributed to William Roy, who acted as amanuensis to William Tindale, whilst he was preparing his version of the New Testament.

8. THE SECOND ERASMUS GREEK TESTAMENT. BASLE, 1519.

Novvm Testamē- | tvm Omne, Multo Quam Antehac Di- |
ligentius ab Erasmo Roterodamo recognitū, emē | datum
ac translātum, nō solum ad Græcam ueritatē, uerum |
etiam ad multorū utriusq; linguæ codicum, eorumq;
ueteru | simul & emēdatorum fidem, postremo ad pro-
batissimorū | autorum citationem, emēdationem &
interpretationē, præ- | cipue Origenis, Athanasii,
Nazianzeni, Chrysostomi, Cy- | rilli, Theophylacti,
Hieronymi, Cypriani, Ambrosij, Hila- | rij, Augustini,
una cū Annotationibus recognitis, ac magna | accessione
locupletatis, quæ lectorem doceant, quid qua ra- | tione
mutatū sit . . . | [6-lines.] | Addita sunt in singulas
Apostolorum epistolas | Argumenta per Erasmvm Rot. |

[[Colophon :] *Basileae In Aedibus Ioannis Frobenii,*
| Anno Salv̄tis H̄manæ M.D. XIX. | Mense Martio. |)
Fol.

* * Title within woodcut border.

The second edition of Erasmus's Greek New Testament,
embodying many corrections.

This edition is said to have been employed by Luther for
his translation of the New Testament into German.

9. THE THIRD ERASMUS GREEK TESTAMENT. BASLE, 1522.

Novvm Testamē- | tvm Omne, Tertio iam Ac Di- |
ligentius ab Erasmo Roterodamo recogni- | tum, non solum ad
Græcam ueritatem, uerumetiam | ad multorum utriusq;
linguæ codicum, eorumq; ue- | terum simul & emenda-

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torū fidem, postremo ad pro- | batissimorum autorum
 citationem, emēdationem & | interpretationem, una cum
 Annotationibus recogni- | tis, ac magna accessione
 locupletatis, quæ lectorem do | ceant, quid qua ratione
 mutatum sit . . . | [10 lines.] | Addita sunt in singulas
 Apostolorum epi- | stolas, Argumenta per eundem. |
 [Colophon :] Finis Novi Testamenti Totivs, Ad Græcam |
 Veritatem, Vetsstissimorvmqve Codi- | cvm Latinorvm
 Fidem, Et Ad Proba- | tissimorvm Avtorvm Citationem
 | Et Interpretationem Iam Ter | tio Accvrate Recogniti,
 | Opera Stvdioqve Des. | Erasmi Roterodami | Theologiae
 Pro | fessoris. Anno | M. D. XXII. | . . . |

[Basel : J. Froben,] 1522. Fol.

* * Title within woodcut border.

The third edition of Erasmus's Greek New Testament.
 In this edition the passage relating to the Three
 Witnesses has been introduced in fulfilment of a
 promise made to the editor of the "Complutensian
 Polyglot" that if any Greek manuscript could be found
 in which the words occurred he would insert them.
 A Greek codex, now in Dublin, was produced in
 support of the reading, and Erasmus admitted it to
 the text as promised. This edition is the one which
 Tindale is said to have employed for his translation
 of the New Testament.

10. THE FIRST ERASMUS LATIN TESTAMENT. ANTWERP, 1520.

Novvm | Testamentum totum Eras | mo interpræte per eum
 casti- | gatis aliquot locis, in qui- | bus operarū incuria,
 fue- | rat erratū, adiecta et no | ua illi⁹ p̄fatione. Nos |
 de nostro numerum | adiecimus in mar | gine. |

Antuerpię per Michaelem Hille | nium sub inter-
signio Rapi. | ([Colophon :] | . . . M.D. XX. |)

CASE 4.

* * Title within woodcut border.

This appears to be the first edition of the Latin translation of Erasmus in a separate form.

CASE 4.

EARLY PRINTED VERSIONS OTHER THAN ENGLISH.

1. THE FIRST BIBLE WITH VERSE DIVISIONS. LYONS, 1528.

[Above border:]  Biblia  [Within woodcut border:] 
Habes In Hoc Libro | prudens lector vtriusq; instrumenti
nouam tranlationē | æditam a . . . Sancte pa- | gnino
lucēsi . . . | . . . necnon & librum de interpreta=
mentis hebraicorum, | arameorū, græcorumq; nomi=
num, sacris in literis con= | tentorū . . . | [6 lines] |
. . . Habes & in libri fronte eiusdem ἐπιτομήν |
.i. Abbreuiationem librorum historialium veteris instru=
| menti, & erratorum castigationes quas quis; exacte con=
| spiciens suum corrigat librum, duas Ioannis Francisci
| Pici mirandulæ . . . Epistola [*sic*] ad eundem, |
Epistolam translatoris ad Clementem septimum Ponti=
| ficem maximum, & proemium in quo maximis efferun=
| tur laudibus sacræ literæ. | 15 [Printer's device] 28 |
[Colophon:]  Veteris ac noui instrumēti noua transla=
| tio per . . . San | ctem Pagninū Lucen. nuper ædita,
explicit. | Impressa est autem Lugduni per Antonium |
du Ry. calcographum diligentissimū impen | sis Fran=
cisci Turchi, & Dominici Bertici= | nium Lucēsium, &
Iacobi de Giuntis biblio | polæ ciuis Florētini. Anno
dñi. 1527. Die | uero. xxix. Ianuarij. |

Lugduni: A. Du Ry, 1528. 4to.

* * The first edition of the Latin version of Sanctes Pagninus. This translation was prepared with the

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view of providing a more correct rendering of the original than that of the ordinary Vulgate text. An edition revised by Servetus was published in 1542 at Lyons.

This is said to be the first printed Bible in which the verses are numbered, the division adopted for the Old Testament being that of the Hebrew text.

2. THE FIRST PRINTED DUTCH BIBLE. DELFT, 1477.

[*Begin* :] Hier beghīt dat prologus vāder biblē | des ouer-
setters te duytsche vtē latine | [*Fol. 1 verso, col. 2, line*
36 :] . . . Hier eyndet dat prologus | Ende hier beghint
den text des eerste | boecx des bijbels gheheten. Genesis
| [*Fol. 2 recto, col. 1, line 1* :] [I]nden beghin sciep god
| hemel ēn aerde . . . | *Etc.* [*Colophon, vol. 1* :] Delf
in hollaut | [*Arms of Delft.*] | Deese ieghenwoerdighe
bible mit ho | ren boecken. ende elc boeck mit alle | sijne
capitelen bi enē notabelen mees- | ter wel ouergheset wt
den latine in | duytsche ende wel naerstelic gecorri |
geert ende wel ghespelt : was gemaect | te delf in hollant
mitter hulpen gods | ende bij ons iacob iacobs soen ēn
mau | ricius yemants zoen van middelborch | ter eeren
gods. ende tot stichticheit | ende lerijnghe der kersten
ghelouighē | menschē. Ende wort voleynd. int iaer |
der incarnacien ons herē duysent vier | hondert zeuē en
tseuentich. den thien | den dach der maent ianuario. |
[*Printer's device.*] [*Begin., vol. 2* :] [D]it boeck parali-
pomenon is een | corte weder om halinge des ou | den
testaments . . . | *Etc.* [*Colophon, vol. 2* :] Diese ieghen-
woerdighe bible mit ho | ren boecken. ende elc boeck
mit alle | sijne capitelen. bi enē notabelen mees- | ter
wel ouergheset wt den latine in | duytsche ende wel
naerstelic gecorri | geert ende wel ghespelt : was gemaect
| te delf in hollant mitter hulpen gods | ende bij ons iacob
iacobs soen en mau | ricius yemants zoen van middel-

CASE 4.

borch | ter eeren gods. ende tot stichticheit | ende
lerijnghe der kersten ghelouighē | menschē. Ende wort
voleynd. int iaer | der incarnacien ons herē duysent vier
| hondert zeuē en tseuentich. den thien | den dach der
maent ianuario. | [Printer's device.]

*Delft: Jacob Jacobszoen van der Meer and Mauri-
cius Yemantszoen, 10 Jan. 1477. 2 vols. Fol.*

- * * The first printed Dutch version of the Holy Scriptures.
It does not contain either the Psalms, or the New
Testament, though both are found in a Vienna manu-
script of this version. The translation, which is from
the Latin text, is believed to have been made about
the year 1300.

3. THE FIRST PRINTED FRENCH BIBLE. LYONS, [c. 1473-8].

[*Begin.*] Cy commence la table du | nouveau testament | [*Fol.*
21 *recto* :] Levvangile Selon Saint Mathiev | [*Col. 1* :] Cy
commēce le nouveau | testament Et premieremēt | leu-
uangile nostre seigneur | ihūcrist selon saint mahieu |
[*Colophon* :] Cy finist lapocalipse et | samblablement le
nouveau | testament veu et corrige p | venerables per-
sōnes freres | iullien macho et pierre far | get docteurs en
theologie de | lordre des augustins de lyō | sus le rosne
Imprime en la | dicte ville de lyon par Bar | tholomieu
buyer citoien du | dit lion |

Lyons: B. Buyer [147-]. Fol.

- * * Several editions of the Old and New Testament in
French were published at Lyons, c. 1473-1478, being
the earliest impressions of the Bible in that language.

4. THE FIRST PRINTED GERMAN BIBLE. [STRASS- BURG, 1466.]

[*Begin.*] [P]rūder Ambrosius der hat | vns pracht ein cleine
gab. . . . | *Etc.* [*Fol. 4 recto, col. 1, line 37* :] [I]n dem

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anegang geschieff got | den himel vnd die erde. wann |
Etc. [*End.*, fol. 405 verso, col. 2, line 16:] herre ihesus
ich kum. Die genade vnsers herren ihe- | su cristi sey
mit vns allen Amen. |]

[*Strassburg : Johann Mentelin*, before June 27, 1466.]
In 2 vols. Fol.

* * The first German Bible.

A copy of this Bible at Munich is stated to have been bought on June 27, 1466, and rubricated in the following year, whilst a copy at Stuttgart has a manuscript colophon: "Explicit liber iste anno Domini millesimo quadringentesimo quinquagesimo [*erased*] sexagesimo sexto formatus arte impressoria per venerabilem virum Johannem Mentell in Argentina". This German version, which is substantially the same as the other pre-Lutheran versions of the Bible, is said to have been in circulation in manuscript for more than a century prior to this date. It is taken from the Latin Vulgate text, although in the New Testament there are many instances of Old Latin readings. The place of its origin is not known, but there are indications of a connection with Bohemia. In this copy the titles to the Psalms are found immediately after the Psalms instead of at the end of the Bible.

5. THE FIRST PRINTED ITALIAN BIBLE. VENICE, 1471.

[*Begin :*] Epistola De don Nicolo di Ma- | lherbi ueneto al
Reuerendissimo profes- | sore dela sacra Theologia
maestro Laurẽ- | tio del ordine de sancto Francesco :
nella | Biblia uulgatizata. | [*Fol.* 13 recto, head-title:]
Genesis | [*Col.* 1, text:] [N]el Princi | pio Dio creo | Il
Cielo et La terra. | *Etc.* [*End.*, vol. 1:] Finisse El Psalteri
| o De David | [*Vol.* 2, fol. 2 recto, head-title:] Prologo

CASE 4.

[Col. 1] [1]vnga La Epistola | quelli che iunge il sacerdo-
 | tio . . . | *Etc.* [Fol. 3 verso, head-title:] Proverbii
 [Col. 1, text:] [L]e Parabole De Salo | mone: cioe sec-
 ondo la sentē | tia . . . | *Etc.* [Colophon:] Impresso fu
 questo uolume ne l'alma pa- | tria de Venecia ne gl'anni
 di la salutifera i | carnatione del figliuolo di le terno et
 omni- | potēte dio. | M.CCCC.LXXI. In. Kalen- | de. De.
 Avgvsto. |

Venice: Vindelinius de Spira, 1471. Fol.

* * The printer's name appears in the "Rime di Hieronymo Squarzafico de Alexandria cōposte a laude di questo volume," preceding the colophon.

This Italian translation was the work of Nicolò di Malherbi, abbot of the Camaldolites, and was accorded the Papal approbation. The version, of which this is the first impression, was reprinted frequently during the fifteenth and sixteenth centuries. The rendering is based on the Vulgate text.

6. LUTHER'S FIRST NEW TESTAMENT. WITTEMBERG, SEPT. 1522.

Das Neue Testa- | ment Deütsch. |

Wittenberg. | [Melchior Lotter, September, 1522.]

* * The first edition of Luther's New Testament. The woodcuts illustrating the Apocalypse are attributed to Lucas Cranach. In this issue the Dragon and the Scarlet Woman are each depicted wearing a tiara in the manner of the Popes. This gave such offence that in the second issue of December, 1522 (of which there is a copy also in the library), the offending illustrations were cancelled, and an ordinary crown was substituted for the tiara in both instances.

7. LUTHER'S FIRST BIBLE. NUREMBERG, 1524.

Das Alte Te- | stament mit fleyss | verteutscht. | M.D.XXIIII.
 | (Das Ander teyl des allten | Testaments mit fleyss

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verteutsch. | M.D.XXIII. | —Das Newe Testament mit
| fleys verteutsch. | M.D.XXIII. |)

[*Colophon, vol. 3 :*] *Gedruckt zu Nürnberg | durch
Friderichen | Peypus | M.D.XXIII. | 3 vols. Fol.*

* * Printed on vellum.

Title to vol. I within a woodcut border : there are woodcuts beneath the titles of the other volumes, and throughout the edition. The illustrations and capitals are all coloured by hand. The Old Testament volumes contain only the Pentateuch, and the historical and poetical books. The prophets did not appear until 1532, and the Apocrypha as a whole not until 1534.

For the Old Testament Luther used the Hebrew Bible printed at Brescia in 1494, and for the New the second edition of the Greek text of Erasmus, 1519.

CASE 5.

WICLIF, CAXTON, AND FISHER.

1. PRE-WICLIFITE TRANSLATION OF THE APOCALYPSE. c. A.D. 1375.

Apocalypse: An English translation of a Norman version of the Apocalypse, with an exposition interspersed. $8\frac{1}{4} \times 5\frac{1}{2}$ in. (209 × 139 mm.). On vellum. About A.D. 1375.

* * This translation was formerly attributed to Wiclif.

2. EARLY WICLIFITE NEW TESTAMENT. c. A.D. 1400.

The Four Gospels, Acts, Catholic Epistles, Epistles of St. Paul, and Apocalypse in the earlier form of the Wiclifite translation into English. Without pro-

CASE 5.

logues. $10\frac{11}{16} \times 7\frac{11}{16}$ in. (272 × 195 mm.). On vellum. About A.D. 1400.

* * The earlier version of the Wiclifite Bible was partly made by Wiclif himself, and partly prepared under his supervision by Nicholas de Hereford and others. It appeared about 1382, two years before Wiclif's death. It gave so literal a rendering of the Latin Bible from which it was translated as to be in many places obscure. Soon after its completion a thorough revision was undertaken, which was carried to a successful issue by John Purvey, the friend of Wiclif's last days. This revision was completed by about 1388. The great majority of the Wiclifite manuscripts of the Bible exhibit the text of the later version.

3. QUEEN ELIZABETH'S COPY OF THE LATER WICLIFITE GOSPELS. c. A.D. 1410.

The Four Gospels in the later form of the Wiclifite translation into English. With prologues. $6\frac{13}{16} \times 4\frac{13}{16}$ in. (173 × 122 mm.). On vellum. About A.D. 1410.

* * This manuscript of the Gospels was presented to Queen Elizabeth on the occasion of her progress through the city of London in January, 1558-59, by Francis Newport, who, for the sake of his religion, had been compelled to fly from this country during the reign of Queen Mary. There is prefixed to it a long letter written by Newport to the Queen.

According to Holinshed (Edition of 1577): At the "Little Conduit in Cheape" the citizens had erected a pageant, where one dressed as an old man to represent "Time" appeared, together with his daughter "Truth," holding a book in her hand, with the words *Verbum Veritatis*, "The word of Truth," inscribed upon it. At the same time a

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child came forward, and explained in the following verses the meaning of the pageant :—

*This old man with the sythe, olde father Tyme they call,
And hir his daughter Trueth, which holdeth yonder Booke,
Whome he out of his rocke hath brought forth to vs all,
From whence this many yeares she durst not once out looke.*

*The ruthfull wight that sitteth vnder the barren tree,
Resembleth to vs the forme, when common weales decay,
But when they be in state triumphant, you may see
By him in freshe attire that sitteth vnder the baye.*

*Nowe since that Tyme agayne hys daughter Trueth hathe brought,
We trust O worthy Q. thou wilt this trueth embrace,
And since thou vnderstandst the good estate and naught,
We trust welth thou wilt plant, and barrennes displace.*

*But for to heale the sore, and cure that is not seene,
Whiche thing the Booke of trueth doth teach in writing playne :
She doth present to thee the same, O worthy Queene,
For that, that words do flye, but writing doth remayne.*

“ When the childe had thus ended his speeche, hee reached his Booke towards the Queenes Maiestie, which a little before, Trueth had lette downe vnto him from the hill, whyche by Sir John Parrat was receiued and deliuered vnto the Queene. But shee as soone as she had receyued the Booke, kissed it, and with both hir hands helde vp the same, and so layd it vpon hir brest, with great thanks to the Citie therefore. And so wente forward towards Paules Churchyarde.”

4. LATER WICLIFITE BIBLE. c. A.D. 1430.

The Old Testament from Proverbs to Malachi, with the Apocryphal books found in the Wiclifite version, and the New Testament. The later form of the Wiclifite translation into English. With prologues to most of

The lyf of Abraham

he Understode howe than his sone had: for
ned hym / he caried hym / And also his
sone Canaan / And blessed Sem and
Japhet by cause they surved hym / After
the dayes of Noe there is C. lxxv And
thence begyn / And after his deith his
sone took alle the world: Epilene hem
Sem had: all asie / Cham offspoke / And
Japhet all Europe / Thus was it devided
ay / Asie is the east part / and is as
moche as the other twayne and that is in the
east / Asie is the south part and thers
in is cartage and many ryche entres / ther
in sen blacke and black men / Cham had
that to his parte Africa / The thirde
parte is Europe which is in the north &
west / thers in grece / Rome and Gens
manys / In Europe requeth noll moche
the aspen laibe and faith wher is ma
ny ryche popule And so thus the world
departed to the in sones of Noe /

Thus endeth the lyf of Noe

Here foloweth the lyf of abra
ham /



The countrey called qui
guagefme is now in the
church the place of the holy
patriarche Abraham which
was sone of Thar / This
than was the firste son Noe in the ge

neration of sem / Japhet had: In sence /
e than four sones / Out of the generacio
of cham / Nembroth cam which was a
blacke: non and: curio: in his werkes
And began to make the turre of babilone
which was grete and hie / And at the
making of this turre god chaunged the
langages / in such wyse that woman
understode othere / For thence the blynding
of that turre was / But one maner speche
in all the world / And ther there made
legyn speches / The turre was grete / it
was e myle about and 3 m leyn /
steepes of height / This Nembroth was
the first man that founde malmetyng
of golde / which endureth long and yet
deth / Thanne 3 were agayne to Thar
which had thre sones / which was
aham / Nacor and Aun / Of nacor cam
be / bus / and: israhel / Of be cam Job
of bus cam israhel / And of israhel were
ra and: israhel / Of aun cam: and: in
doughtes melta and: faw / Noll 3 shal
speke of abrahams of whom our blessed la
dy come / he wedded: Sarra daughter of
his brother aam / Aham was ever faith
ful and: true / he was 83 yere olde
whan his fader deyd / For whom he mo
ned: epl our lady comforted: hym / which
said to abrahams / Aham make the turre &
goe out of thy lande and: apnyde and:
also fro the holbo of thy fader / and: to
me in to the lande that 3 shal shewe to
the / 3 shal make the turre in to moche
peple / 3 shal blesse the and: shal magne
for thy name and: thou shalt be blessed
and: 3 shal blesse them that blesse the &
curse them that curse the / And: in the
shal be blessed / After the apnyde of the
erthe / Abraham was 89 yere olde whan
he departed from the land of Aam /
And: he toke with hym Sarra his wyf
and: with the sone of his brother and: their
mevne and: his cattell and: substance and
cam in to the lande of Canaan and: cam
in to the vale of Sichem / in which were
gyle peple which were the peple of Ca
naan / And: our lady said to Aham
3 shal goe to the this lande and: to thy
egres / Thanne Aham did: wepe an aill
ere on which he dyde sacefise / And:
blessed: and: thankyd: our lady / Aham
keth: all the lande toward: the south /
And: saide the: healde: thereof and: fonde
hit lyke as our lady: toke: hym / But he

CASE 5.

the books, and a table of lessons, etc., according to the use of Salisbury prefixed. $15\frac{1}{8} \times 10\frac{5}{8}$ in. (384×270 mm.). On vellum. About A.D. 1430.

5. CAXTON'S "GOLDEN LEGEND". 1483.

[*Begin.*: Prefatory matter.] The holy ⁊ blessed doctour | saynt Ierom sayth thys aucto | ryte/ do alweye somme good | *Etc.* Folio j [*recto, head-title*:] Of thaduent of our lorde | [*Col. 1, text*:] [T]he tyme of thaduēt | or comyng of our | *Etc.* [*Colophon*:] Thus endeth the legende named | in latyn legenda aurea / that is to saye | in englysshe the golden legende / For | lyke as golde passeth in valewe alle | other metalles / so thys legende excedeth | alle other bookes / wherin ben contey- | ned alle the hygh and grete festys of | our lord / the festys of our blessed la | dy / the lyues passyons and myracles | of many other sayntes / and other hys- | toryes and actes / as al allonge here | afore is made mencyon / whiche werke | I haue accomplisshed at the commaun- | demente and requeste of the noble and | puyssaunte erle / and my special good | lord wylliam erle of arondel / ⁊ haue | fynysshed it at westmestre the twenty | day of nouembre / the yere of our lord | M / CCCC / lxxxij / ⁊ the fyrst yere | of the reygne of Kyng Rychard the | thyrd | By me wyllyam Caxton |

Westminster: Wm. Caxton, 1483. Fol.

* * * The "Golden Legend" may very properly be placed among the English Bibles, containing, as it does, a fairly literal translation into English of nearly the whole of the Pentateuch, and a great part of the Gospels, mixed up with a good deal of mediæval gloss, under the guise of the lives of Adam, Abraham, Moses, the Apostles, and others.

The book must have been read extensively by the people, or to the people, long before the days of Tindale and

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Coverdale, since numerous editions were printed during the latter years of the fifteenth century and the early part of the sixteenth century.

The reading in Genesis iii. 7 of "breeches" for "aprons," which is generally thought to be peculiar to the Genevan version of the Bible of 1560, and has led to its popular designation "Breeches Bible," was anticipated by Caxton in the "Golden Legend".

Hence this volume may be said to contain the earliest portion of the Bible printed in English.

The translation which was Caxton's own work was made from the French version by Jean de Vignay. The original Latin work was compiled by Jacobus de Voragine, archbishop of Genoa from 1292 to 1298.

6. MIRK (JOHN). "THE FESTIAL." 1483.

[*Begin.*:] this day is callyd the first sonday of aduent / that
| is the sonday in cristys comyng / Therefore holy | *etc.*

[[*Colophon*.:]] *Enprynted at westmynster by wylllyam
Caxton the laste | day of Iuyn Anno domini M CCCC
Lxxxiiij |) Fol.*

* * The compiler of the "Festial," John Mirk, was a Canon of the monastery of Lilleshul, an old foundation in Shropshire. His reason for undertaking the work is to be found in a manuscript copy where he says that, finding many priests, from incapacity, were, like himself, unable to teach their parishioners properly, he had taken pains to compile sermons for all the principal feasts of the year, which he had extracted chiefly from the "Golden Legend". Although the subjects of nearly every chapter in the "Festial" may be found in the "Golden Legend," they are treated very differently in the two works.

CASE 6.

7. BISHOP FISHER'S TRANSLATION OF THE PENITENTIAL PSALMS. 1508.

Tudor badge above title.] ¶ This treatise concernynge the fruytfull | saynges of Dauyd the kynge ⁊ prophete in | the seuen penytencyall psalmes. Deuyded | in seuen sermons was made and compyled | by the ryght reuerente fader in god Iohan | fyssher doctour of dyuynyte and byssshop of | Rochester at the exortacion and steryng of | the moost excellent pryncesse Margarete | countesse of Rychemōūt ⁊ Derby / ⁊ moder | to our souerayne lorde kynge Hēry the .vii. |

([Colophon :] ¶ Here endeth the exposycyon of ȳ .vii. psalmes. Enpryn | ted at London in the fletestrete at the sygne of ȳ-sonne | by wynkyn de worde. In the yere of oure lorde. M | CCCCC.viii. ȳ .xvi. day of ȳ moneth of Iuyn. The | xxiii. yere of ȳ reygne of our souerayne lorde kynge Hē | ry the seuenth. |) 4to.

* * Fisher's rendering of the Seven Penitential Psalms is interspersed throughout the sermons.

CASE 6.

TINDALE, COVERDALE, "MATTHEW".

1. FACSIMILE OF TINDALE'S FIRST QUARTO NEW TESTAMENT. [1525].

Facsimile Texts. | The First Printed | English New Testament. | Translated By | William Tyndale. | Lithographed From The Unique Fragment, Now In | The Grenville Collection, British Museum. | Edited By | Edward Arber | . . . |

London : | 5 Queen Square, Bloomsbury. | 15 February, 1871. | . . . | 4to.

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* * William Tindale, under the influence of reflections growing out of circumstances of his life at Oxford, Cambridge, and Little Sodbury, contemplated the translation of the New Testament into English, as the noblest service he could render to his country. Happening one day, in the year 1523, to be in controversy with one of the reputed learned divines of his day, who said, "we were better be without God's laws than the Pope's," he was led to give utterance to the declaration with which his name will ever be associated: ". . . if God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest". The boast was not an idle one. He went to London in the hope of finding a sympathetic patron in the person of the Bishop of London (Cuthbert Tunstall), of whose love of scholarship Erasmus had spoken highly, under whose protection he might carry out his project. He was slowly forced to the conclusion, however, that not in the leisure of a palace, nor anywhere in all England, but amid the dangers and privations of exile, must the English Bible be produced. After a short residence in London he crossed to Hamburg, where he completed his translation of the New Testament from the original Greek, probably with the aid of Erasmus's new Latin version of 1522, and Luther's German version of 1522. He then proceeded to Cologne to arrange for the printing, probably at the press of Peter Quentell. The work had not proceeded far when the Senate of Cologne were persuaded, by the intrigues of Cochläus, a relentless enemy of the Reformation, to issue an order forbidding the printers to continue the work. Before the order could be carried into effect, Tindale, taking with him the printed sheets, fled to Worms, where

CASE 6.

the enthusiasm for Luther, then at its height, offered a safe retreat. It is doubtful whether this edition was ever completed.

It is worthy of note that the type used in the quarto issue of the New Testament is the same, with some differences of "sorts," as that which appears in certain books bearing the imprint "Marburg, Hans Luft," of which three are exhibited in this case. It has recently been suggested in explanation that Tindale obtained punches, or matrices, at Cologne, from which a new fount may have been afterwards cast for him. There are grounds for believing the "Marburg" imprint to be fictitious, being adopted in order to conceal the place of printing, which was not improbably Antwerp.

2. FACSIMILE OF TINDALE'S FIRST OCTAVO NEW TESTAMENT. [1525-26.]

The | First New Testament | Printed In The English | Language | (1525 or 1526) | Translated From The Greek By | William Tyndale | Reproduced In Facsimile | With An Introduction By | Francis Fry. . . |

Bristol | Printed For The Editor | MDCCCLXII | 4to.

* * Printed on vellum.

With woodcuts and capitals illuminated by hand.

This is a facsimile of the octavo issue of the first edition of Tindale's New Testament, which, there is every reason to believe, was printed at Worms by Peter Schoeffer.

Of this edition only two copies are known to have survived : one preserved in the library of the Baptist College, Bristol, wanting the title-page and prologue, probably eight leaves ; the other in St. Paul's Cathedral Library, wanting probably seventy-eight leaves.

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As soon as Tindale was at Worms the work, commenced and interrupted at Cologne, was continued and finished. We have no evidence that the edition commenced at Cologne was ever completed. If it were, as some writers contend, then another edition in small octavo must have been simultaneously issued, of which large consignments were without delay smuggled into England. The edition which had been commenced at Cologne was in quarto, and was furnished with marginal glosses, "pestilent glosses," as they came to be described. A description of this had been sent to England by Cochläus, and therefore, as it seems, to baffle his enemies Tindale commenced a new edition, in small octavo without glosses. This "invasion of England by the word of God," which Cardinal Wolsey did everything in his power to prevent, commenced early in the year 1526, probably in the month of March.

To appreciate the value of Tindale's work as a translator, it needs only to be pointed out, as the result of a careful calculation, that at least eighty per cent. of the words in the Revised Version of 1881 stand precisely as they stood in Tindale's revised Testament of 1534.

This Testament was publicly and vigorously denounced by Bishop Tunstall at Paul's Cross, London, and burned in 1526. It was publicly burned a second time in May, 1530.

3. TINDALE'S PENTATEUCH. [1530-34.]

The first | Boke of Moses called | Genesis. Newly | correctyd
 | and | amendyd by | W. T. | [MD]XX[XIIII] | ([*Title* :]
 A Prolo | ge In To The Secon- | de boke of Moses called |
 Exodus. | —[*Title* :] The secon | de boke of Moses, cal-
 | led Exodus. | ?₂ | —[*Title* :] A||Pro- | loge In To

XXXV. Chapter.

The Pope
speakeu that
advice he is
not comma-
unded.

apō his face. But whē he went before the Lorde to speak with him, he toke the couerige of vntill he came out. And he came out and spake vnto the childern of Israel that which he was commaunded. And the childern of Israel sawē the face of Moses, that the skynne of his face shone with beames: but Moses put a couerynge vppon his face, vntill he went in, to comen with him.

The. xxxv. Chapter.

ANd Moses gathered all the companye of the childern of Israel together, and sayde vnto them: these are the thinges which the Lorde hath commaunded to doo: Sixe dayes ye shall worke, but the seuenth daye shall be vnto you the holy Sabbath of the Lordes rest: so that whosoever doth any worke there in, shall dye. Moreouer ye shall kyndle no fyre thorow out all youre habitacyons apō the Sabbath daye.

And Moses spake vnto all the multitude of the childern of Israel saynge: this is the thinge which the Lorde cōmaūded saynge: Geue frō amōge you an heueoffringe, vnto the Lorde. All thatt are willynge in their hartes, shall bryngcheueoffringes vnto the Lorde: golde, syluer, brasse: Iacynēte, scarlet, purpull, bysse and gootes hare: rams skynnes red and taxus skynnes and

CASE 6.

The | thirde boke of Moses | called Leuiticus. | —[*Title :*]
 ¶ The | Thyrd Bo- | ke of Moses. Cal- | led Leuti- |
 cus. | —[*Title :*] ¶ A prolo | ge into the fourth boke of |
 Moses/ called Nu- | meri. | —[*Title :*] The four | the
 boke of Moses called | Numeri. | —[*Title :*] A Pro | loge
 In To The | fyfte boke of Moses, cal- | led Deuter-
 onomye. |)

[“*Marburg : Hans Luft*,” 1530-34.] 8vo.

* * The titles, except that to the Prologue of Exodus, are within woodcut borders. With illustrations.

Of the book of Genesis two editions are known, the first issued in 1530, the second in 1534. The earlier edition has a colophon: “Emprented at Malborow in the lande of Hesse, by me Hans Luft . . . M.CCCCC.xxx. the .xvij. dayes of Januarij”. The copy contained in this volume is of the revised edition of 1534, in which a Roman fount has been substituted for the original black letter one. The other books are of the first edition, and printed in Roman type, except Numbers, which is in the black letter found in works having the “Marburg” imprint.

This copy has the marginal glosses intact. With few exceptions these are found to be cut away, as ordered by the Bishop, at least the “most pestilent” of them. The reason for this order is obvious from a glance at the open pages.

Having completed and issued the New Testament, Tindale settled down to the study of Hebrew, in order to qualify himself for the translation of the Old Testament. In 1527 he took refuge in Marburg, where, in the intervals of study he found time to prepare his two most important controversial works: “The Parable of the Wicked Mammon” and “The Obedience of a Christian Man,” which constituted his manifesto. Early in 1530 his translation of the

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“Pentateuch,” made direct from the original Hebrew, with the aid of Luther’s German version, which had been printed by Hans Luft, was ready for circulation.

This little volume ranks second only to the 1525 New Testament, and is no less important as a monument of the English language.

4. TINDALE’S REVISED NEW TESTAMENT. 1534.

¶ The ne- | we Testament / dyly | gently corrected and | compared with the | Greke by Willyam | Tindale : and fynes- | shed in the yere of ou | re Lorde God. | A.M.D. 7 xxxiiij. | in the moneth of | Nouember. |

(¶ *Imprinted at An- | werp by Marten | Emper-
owr. | Anno. M.D.xxxiiij. |*) 8vo.

* * With woodcuts.

The first revision of Tindale’s Testament. In this edition the “Prologue to the Romans,” filling thirty-four pages, first appears. This Prologue, written in 1526, after the issue of the first edition of the Testament, was printed in a separate form, of which the only copy known to have survived is preserved in the Bodleian Library, Oxford.

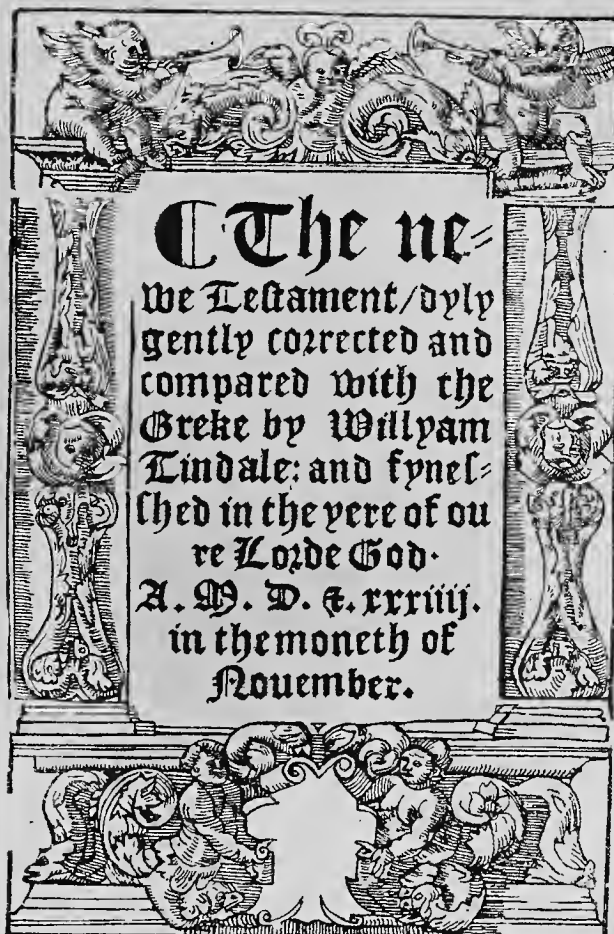
5. TINDALE’S SECOND REVISION OF THE NEW TESTAMENT. 1536.

The newe | Testament yet once | agayne corrected by | Wylliam Tyndall/Wheare | vnto is added an exhortacion | to the same of Erasmus Rot. | with an Englysshe Kalender | And a Table/necessary to fynde | easily and lyghtely any story | contayned in the .iiii. euan- | gelistes & in the Actes | of the Apostles | α | 1536 |

[*Antwerp ?*] 1536. 8vo.

* * Title within woodcut border. With illustrations.

The only perfect copy known of the first edition of Tin-



TITLE-PAGE OF TINDALE'S
REVISED "NEW TESTAMENT," 1534

CASE 6.

dale's second revision, which appeared in the year of his martyrdom at Vilvorde.

The "exhortacion to the diligent studye of scripture" is a version attributed to W. Roy of the "Paraclesis" prefixed by Erasmus to the first (1516) and subsequent editions of his Greek New Testament. A separately printed edition (1529) of this work is shown in Case 3.

6. TINDALE (WILLIAM). "THE PARABLE OF THE WICKED MAMMON." 1549.

✠ The para- | ble of the Wicked | Mammon. |

✠ Compiled in the yere | of our Lorde. M.D. | xxxvi. W. T.
| . . . | . . . | . . . | . . . |

✠ *Imprynted at London in | Fletestrete at the
sygne of | the Rose Garlande by | Willyam Cop- |
land. | M.D. xlix. |*

* * The first edition of this work appeared in May, 1528, although it was not improbably written some time previously.

An exposition of the parable of the unjust steward. It was evident to Tindale that the evils with which his native country was infested could be traced to the love of money. He saw that the men in power falsely called "spiritual" had taken away the key of knowledge, and had beggared the nation by their extravagance, so he makes his attack on the so-called "spirituality," at the same time expounding the doctrine of "Justification by Faith".

7. TINDALE (WILLIAM). "OBEDIENCE OF A CHRISTIAN MAN." 1528.

The obediẽ- | ce of a Christen man and how Chr | istẽ
rulers ought to governe / | where in also (yf thou

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ma- | rke diligently) th- | ou shalt fynde | eyes to pe-
| rceave | the | crafty conveyauce of all | iugglers. |

([Colophon:] ¶ *At Marlborow in the lãde of | Hesse*
The seconde daye of Octo | ber. Anno. M.CCC.CC.xxviiij/
by | me Hans luft. |) 8vo.

* * * Title within woodcut border.

First edition of Tindale's most important original work, in which he laid down the duty of absolute submission to the temporal sovereign, and insisted upon the paramount authority of Scripture in matters of doctrine.

The book was brought to the King's notice by Anne Boleyn, and naturally met with his approval.

8. TINDALE (WILLIAM). "PRACTYSE OF PRELATES." 1530.

The prac- | tyse of Prelates. | ¶ Whether the Kinges grace
| maye be separated from hys | quene / be cause she
was | his brothers wyfe. |

marborch | In the yere of oure Lorde. | M.CCCCC.
7. XXX. | 8vo.

* * * Title within woodcut border.

First edition of this work, which may be regarded as forming in part an answer to More's "Dyaloge".

This was Tindale's final and most unsparing indictment of the Roman hierarchy, in which he had the temerity to denounce in no uncertain manner the King's divorce proceedings, and excited his fury.

9. MORE (SIR THOMAS). "DYALOGUE." 1531.

¶ A dyaloge of syr Thomas | More knyghte: one of the
| counsayll of our souerayne lorde the kyng and chaun-
| celloure of hys duchy of Lancaster. Wheryn be |
treatyd dyuers maters / as of the veneracy- | on 7 wor-

CASE 6.

shyp of ymagys ⁊ relyques / | prayng to sayntis / ⁊ goynge
on pyl | grymage. Wyth many other | thyngys touch-
yng the pes- | tylent secte of Luther | ⁊ Tyndale / by
the | tone bygone in | Saxony / ⁊ | by the | tother
laboryd | to be brought in to England.⁊. | ¶ Newly
ouersene by the sayd syr Thomas More | chauncellour
of England.⁊. | 1530. | † |

[*London: W. Rastell.*] ([*Colophon:*] ¶ Anno domini
.M.v.C.xxxi. mense Maii. |) Fol.

* * This work in which Sir T. More came forward in
defence of the Roman Catholic Church is written in
the form of a discussion between More and a univer-
sity student impressed by the teaching of the Re-
formers. It was intended to provide a refutation of
Tindale's opinions as expressed in "The parable of
the wicked mammon" and "The obedience of a
Christen man," with a condemnation of his version of
the New Testament. The work was first published
in the summer of 1529, and Tindale lost no time
in preparing his "Answere," which was probably
printed in the spring or early summer of 1531. To
this More replied by issuing "The cōfutatyon of
Tindale's answeare," and other controversial works
published within the next year or two.

10. ERASMUS (DESIDERIUS). "ENCHIRIDION MILITIS CHRISTIANI." 1533.

¶ A booke called in latyn En- | chiridion militis christiani /
| and in englysshe the ma- | nuell of the christen |
knyght / replenys- | shed with moste | holosome pre-
| ceptes / | made | by the famous | clerke Erasmus of
| Roterdame / to the whiche | is added a newe and |
meruaylous pro- | fytable pre- | face. |

([*Colophon:*] . . . Im- | printed at London by
wynkyn | de worde / for Iohan Byddell / | otherwyse

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*Salisbury / the .xv. | daye of Nouembre. And be for |
to sell at the sygne of our Lady | of pytie next to Flete
bridge. | 1533. | . . . |) 8vo.*

* * Title within woodcut border.

First English edition.

The translation is attributed to W. Tindale.

A bold outspoken protest against the wicked lives of monks and friars, which Tindale translated from the Latin and presented to Sir John and Lady Walsh, as his authority for the views he had expressed in the heat of controversy with the divines at Little Sodbury.

11. FOXE (JOHN). "ACTS AND MONUMENTS." 1563.

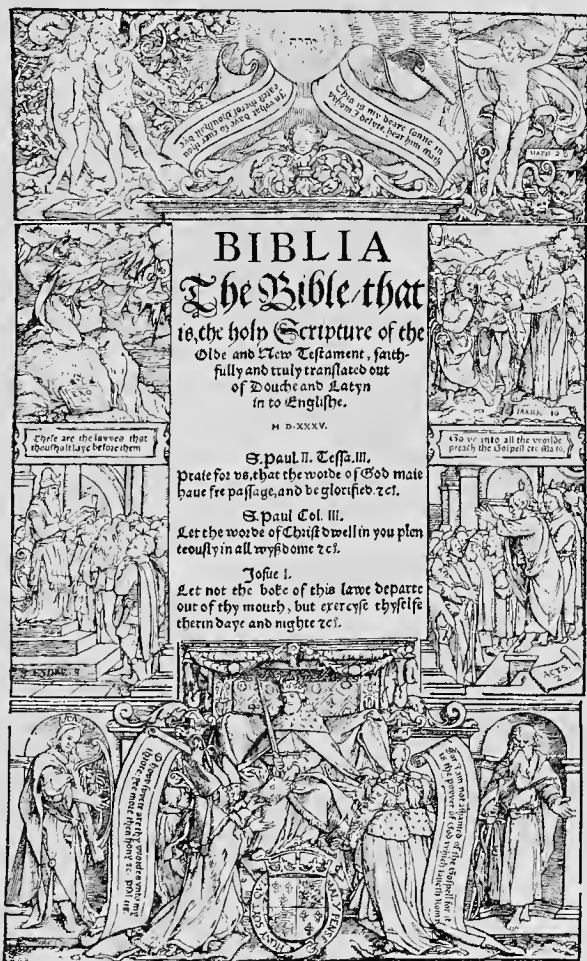
Actes and Monuments of these latter and perillous dayes, touching matters of the Church wherein ar comprehended and described the great persecutions & horrible troubles, that haue bene wrought and practised by the Romishe Prelates, speciallye in this Realme of England and Scotlande, from the yeare of our Lorde a thousande, vnto the tyme nowe present . . .

Imprinted at London by Iohn Day, dwellyng ouer Aldersgate . . . ([Colophon:] . . . Anno. 1563. the. 20. of March . . .) Fol.

* * First edition.

With woodcuts. The volume is open at the illustration depicting the burning of Tindale at Vilvorde in Brabant on August 6, 1536.

John Foxe was one of the most convinced and stalwart of the champions of the Reformation, and his work, popularly known as "the Book of Martyrs," with all its faults, is the epic of the martyr age of the Church of England.



TITLE-PAGE OF COVERDALE'S "BIBLE," 1535

CASE 6.

12. "COVERDALE'S BIBLE." 1535.

✠ Biblia 𐝒 | The Byble: that | is / the holy Scrypture of
the | Olde and New Testament, | faythfully translated
in | to Englyshe. | [12 lines.]

[*Zurich: Christopher Froschover?*], M.D.XXXV. Fol.

* * Title within woodcut border. With woodcuts.

The first complete Bible printed in English. The translation was made not from the original Greek and Hebrew but from the Vulgate and other versions by a Yorkshireman—Miles Coverdale, afterwards Bishop of Exeter. Nothing definite is known as to the place of printing or name of printer, but certain features point to Zurich and to Froschover.

There is a curious reading in Jer. viii. 22, where "Balm in Gilead" is rendered "Triacle at Galaad".

The Psalter in the "Book of Common Prayer" is substantially the same as that printed in the Coverdale Bible of 1535, and actually the same as that printed in the "Great Bible" of 1539.

Although Coverdale's Bible appeared without any express licence, it was allowed to circulate freely by the authorities.

13. "MATTHEW'S BIBLE." 1537.

[Title within woodcut border:] 𐝒 The Byble / | which is all
the holy Scrip- | ture: In whych are containyed the |
Olde and Newe Testament truly | and purely translated
into En- | glysh by Thomas | Matthew. | 𐝒 𐝒 𐝒 |
[4 lines.] | M,D,XXXVII, | [Below border:] Set forth
with the Kinges most gracyous lycēce | Fol.

[*Antwerp: For R. Grafton and E. Whitchurch, of London.*] 1537. Fol.

* * With woodcuts.

"Thomas Matthew" is generally considered to be a name assumed by John Rogers, an intimate friend of

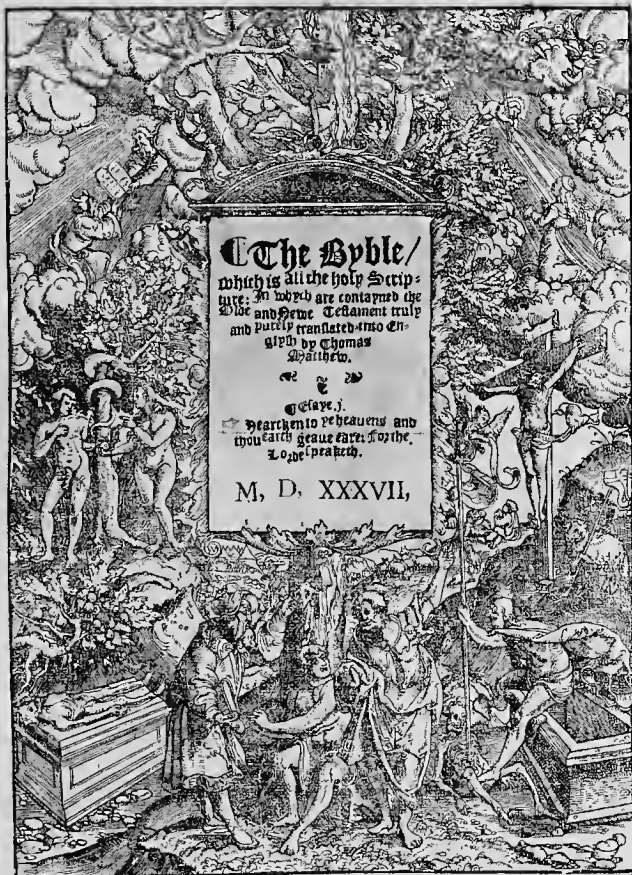
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Tindale, probably his literary executor, who became the first martyr in the Marian persecution. This version comprises a reprint of Tindale's Testament and Pentateuch. From Ezra to the end of the Apocrypha, including Jonah, it is substantially Coverdale's version. But from Joshua to Chronicles the text differs so much from Coverdale's, that it is supposed to be from the translations left behind by Tindale. The work of Rogers was probably confined to the general task of editing the materials at his disposal, and preparing marginal notes collected from various sources. This is generally considered to be the real primary version of our English Bible.

Of the place of printing and the printer nothing is definitely known.

The licence was obtained from Henry VIII. by his minister, Thomas Cromwell, whose autograph appears above the title of the copy on exhibition, at the desire of Archbishop Cranmer expressed in the following letter :—

“My especiall good Lorde, after moost hartie comendations unto Your Lordeship. Theis shalbe to signifie unto the same, that you shall receyve, by the bringer herof, a Bible in Englishe, both of a new translacion, and of a newe prynte, dedicated unto the Kinges Majestie, as farther apperith by a pistle unto His Grace, in the begynnyng of the boke, which, in myn opinion, is very well done, and therefore I pray your Lordeship to rede the same. And as for the translation, so farre as I have redde therof, I like it better, than any other translacion hertofore made; yet not doubting but that ther may, and wilbe founde some fawtes therin, as you know no man ever did, or can do so well, but it may be, from tyme to tyme amendid. And forasmuche as the boke is dedicated unto the



Set forth with the Kinges most gracyous lycēce.

CASE 7.

Kinges Grace, and also greate paynes and labour taken in setting forth of the same, I pray you, my Lorde, that you woll exhibite the boke unto the Kinges Highness; and to obteign of His Grace, if you can, a licence that the same may be sold, and redde of every person, withoute danger of any acte, proclamacion, or ordinance hertofore graunted to the contrary, untill such tyme that we, the Bisshops, shall setforth a better translacion, which I thinke will not be till a day after Domes day. And if you contynew to take suche paynes for the setting forth of Goddes Wourde, as you do, although in the meane season you suffre some snubbes, many scandres, lyes, and reproches for the same, yet one day He will requite altogether; and the same Wourde, (as Saincte John saieth) 'whiche shall judge every man at the last daye,' must nedes shewe favour to theym, that now do favour it. Thus, my Lorde, right hartely faire you well. At Forde, the 4 day of Auguste. Your assured ever,

"T. CANTUARIEN":

CASE 7.

THE "GREAT BIBLE," TAVERNER'S, AND THE "GENEVAN".

1. THE GREAT BIBLE. 1539.

¶ The Byble in | Englyshe, that is to saye the con- | tent
of all the holy scrypture, bothe | of y^e olde and newe
testament, truly | translated after the veryte of the |
Hebrue and Greke textes, by y^e dy- | lygent studie of
dyuerse excellent | learned men, experte in theforsayde
| tonges. |

¶ *Prynted by Rycharde Grafton 7 | Edward Whit-
church. | . . . | . . . | 1539. | ([Colophon :]) | . . . | . . .*

THE JOHN RYLANDS LIBRARY.

Fynisshed in Apryll, | Anno. M.CCCCC.xxxix. | ✠ |
 . . . |) Fol.

* * Title within woodcut border. With illustrations.

The first edition of the "Great Bible," so called from its size, and from the fact that it is referred to, in the Injunctions issued to the clergy by Thomas Cromwell in 1538, as: "the hole byble of the largyest volume" ordered to be "set vp in sum conuenient place wythin the said church that ye haue cure of, where-as your parishoners may most cōmodiously resorte to the same and reade it".

This is a revision by Coverdale of Matthew's Bible of 1537, by the aid and with the assistance of Thomas Cromwell. It was printed partly at Paris and partly at London.

2. THE "GREAT BIBLE," WITH PROLOGUE. 1540.

¶ The Byble in | Englyshe, that is to saye the con- | tent
 of al the holy scripture both | of ȳ olde, and newe testa-
 mēt, with | a prologe therinto made by | the reuerende
 father in | God Thomas | archbyssshop | of Canter | bury,
 | ¶ This is the Byble apoynted | to the vse of the
 churches. |

[London]: ¶ *Prynted by Rychard Grafton.* | . . . |
 mdxl | ([Colophon:] | . . . | . . . Fynisshed in Apryll,
 Anno. M.CCCCC.XL. | ✠ | . . . |) Fol.

* * Title within woodcut border. With illustrations.

The second edition of the "Great Bible" (April, 1540), and the first to contain Cranmer's Prologue, which was included in all subsequent editions of the "Great Bible," of which there were six. It is often styled "Cranmer's Bible," but improperly so, for the Archbishop had little if anything to do with it beyond writing the Prologue.



TITLE-PAGE OF THE "GREAT BIBLE," 1539

CASE 7.

In the Prologue there is an interesting passage relating to the earlier vernacular versions of the Scriptures:—

“And yet, yf the matter shulde be tryed by custome, we myght also allege custome for the readyng of the scripture in the vulgare tonge, and prescrybe the more auncient custome. For it is not moch aboute one hundreth yere ago, sens scripture hath not bene accustomed to be redde in the vulgar tunge within this realme, and many hundred yeres before that, it was translated and redde in the Saxones tonge, whych at that tyme was oure mothers tonge. Wherof there remayneth yet diuers copyes foude lately in olde abbeis, of soch antique maners of writynge and speaking, that fewe men now ben able to reade and vnderstande thē. And when this language waxed olde and out of comē vsage, because folke shulde not lacke the frute of reading, it was agayne translated in y^e newer language. Wherof yet also many copies remayne and be dayly founde.”

3. “TAVERNER’S BIBLE.” 1539.

The Most | Sacred Bible, | Whiche is the holy scripture, con=
| teyning the old and new testament, | translated into
English, and newly | recognised with great diligence |
after most faythful exem= | plars, by Rychard | Taverner
| . . . | . . . |

*Prynted at London in Fletestrete at | the sygne of
the sonne by John Byd- | dell, for Thomas Barthlet, |
. . . | . . . | M.D.XXXIX. | Fol.*

* * Title within woodcut border.

The first edition of “Taverner’s Bible,” a revision of Matthew’s Bible of 1537. Taverner aimed at compression and vividness, but exercised little or no influence on later revisions.

THE JOHN RYLANDS LIBRARY.

4. BECKE'S REVISION OF "MATTHEW'S BIBLE". 1549.

The Byble, that | is to say all the holy Scri- | pture : In
 whych are cō- | tayned the Olde and | New Testamente,
 | truly 7 purely trā- | slated into En- | glish, 7 nowe |
 lately with | greate in- | dustry 7 diligē- | ce recognised.
 | [4 lines.]

¶ *Imprynted at | London by Ihon Daye, dwelling*
| at Aldersgate and William | Seres, dwelling in | Peter
Colledge. | . . . | . . . | xvii. day of August. M.DXLIX.
 | Fol.

* * Title within woodcut border. With illustrations.

A close reprint of Matthew's Bible of 1537, with the notes, etc., revised by Edmund Becke. It is of no importance textually.

In this Bible is to be found the curious note at the end of
 1 Pet. iii. on the words "To dwell w̄ a wyfe accordinge to knowledge" in which occurs the sentence: "And yf she be not obedient and healpfull vnto hym, endeuoureth to beate the feare of God into her heade, that therby she maye be compelled to learne her duitie and do it".

5. NEW REVISION OF TINDALE'S NEW TESTAMENT. [1552.]

✠ The newe Testament | of our Sauour Iesu Christe.
 Faythfully tran- | slated out of the Greke. | ¶ Wyth
 the Notes and expositions of the darke pla- | ces therein.
 | Viuat [Portrait of Edward VI] Rex. | [5 lines.]

([Colophon, beneath device:] *Imprynted at London*
by Rycharde Iugge, dwel- | lynge in Paules churche
yarde at the signe of the byble. | [4 lines.]) [1552.] 4to.

CASE 7.

* * With woodcuts.

A new revision of Tindale's New Testament. The notes and introductions are entirely new. In the dedicatory epistle addressed to Edward VI. R. Jugge speaks of "vsing thaduise and helpe of godly learned men," but who these were is not known.

6. THE "GENEVAN NEW TESTAMENT". 1557.

The | Nevve Testa- | ment Of Ovr Lord Ie- | sus Christ. |
Conferred diligently with the Greke, and best ap- |
proued translations. | VVith the arguments as wel be- |
fore the chapters, as for euery Boke | & Epistle, also
diuersities of readings, and moste proffitable | annota-
tions of all harde places: wherunto is added a copi- |
ous Table. | [Woodcut beneath title.]

At Geneva | Printed By Conrad Badius. | M.D.LVII. |
8vo.

* * The only edition of any part of the Scriptures issued during the reign of Queen Mary (1553—1558), and that was edited by an exile, and printed at Geneva.

This version is ascribed to William Whittingham, one of the band of English exiles who found an asylum at Geneva. He married a sister of Calvin's wife, and in 1557 succeeded John Knox, as Pastor of the English Congregation.

The text is based upon Tindale's, compared with the Great Bible, and influenced by Beza's Latin translation.

It forms the groundwork of the New Testament in the Geneva Bible of 1560, but is distinct. It was the first Testament to be printed in Roman type and the first to show verse divisions, and with its elaborate apparatus of arguments, etc., forms the first critical edition of the New Testament in English.

THE JOHN RYLANDS LIBRARY.

7. THE "GENEVAN BIBLE". 1560.

The Bible | And | Holy Scriptvres | Conteyned In | The Olde
And Newe | Testament. | Translated Accor- | ding to
the Ebrue and Greke, and conferred With | the best
translations in diuers languages. | With Moste Profitable
Annota- | tions vpon all the hard places, and other
things of great | importance as may appeare in the
Epistle to the Reader. | [Woodcut beneath title, with
texts round it.]

At Geneva. | Printed By Rovland Hall. | M.D.LX. | 4to.

* * With maps and woodcuts.

The first edition of the "Genevan Version". The earliest Bible printed in Roman type, with verse divisions, and in a handy and cheap form.

The revision was mainly the work of three men: Wm. Whittingham, Anthony Gilby, and Thomas Sampson, exiles at Geneva.

It obtained speedy and permanent popularity, and although never formally recognized by authority, for three generations maintained its supremacy as the Bible of the people. It is said that its phrases find an echo in quotations, from Shakespeare to Bunyan. Between 1560 and 1640 something like 150 editions were called for. It was reckoned a better translation than any that had ever been printed before, probably because it embodied in the notes the current and popular Calvinism of that day.

8. THE FIRST BIBLE PRINTED IN SCOTLAND. 1576-79.

The Bible | And Holy Scriptvres | Contained In The | Olde
And Newe | Testament. | Translated According To The
| Ebrue & Greke, & conferred with the beste transla-
tions | in diuers languages. | (.) | With Moste Profit-
able Annotations | Vpon All The Hard Places Of The

CASE 8.

Holy Scriptvre, | and other things of great importance,
mete for | the godly Reader. | (.) | [Arms of James VI.
beneath title, between "God Save The King".]

*Printed In Edinbrugh | Be Alexander Arbuthnet,
Printer to the Kingis Maiestie, dwelling | at ye Kirk
of feild. 1579 | . . . | . . . | (The | Newe Testament
| . . .—At Edinburgh. | ♣ Printed by Thomas | Bas-
sandyne. | M.D.LXXVI. | . . . |) Fol.*

* * With woodcuts.

The first English Bible printed in Scotland, and for thirty-one years the only edition of the Scriptures printed there. It is an exact reprint of the 1561-62 Genevan, and the first edition of that version in folio. It was begun in 1576 by Thomas Bassandyne, the King's printer, and finished in 1579 by his coadjutor Alex. Arbuthnet. By order of the General Assembly every parish in Scotland subscribed a fixed amount before the work was undertaken. Bassandyne died before the completion of the work. As Arbuthnet was not engaged upon the work in the beginning his name did not appear on the New Testament (printed in 1576), and Bassandyne's name does not appear on the Old Testament portion, which was the last to be printed. It has no independent value textually.

CASE 8.

THE "BISHOPS' BIBLE," RHEMES, AND DOWAY.

1. THE "BISHOPS' BIBLE". 1568.

The. holie. Bible. [within engraved compartment] | con-
teynnyng the olde | Testament and the newe. | [En-
graving beneath title.]

THE JOHN RYLANDS LIBRARY.

[[Colophon :] *Imprinted at London in powles | Churchyarde by Richarde Iugge . . . | . . . | . . . |* [Printer's device.] | . . . | . . . |) [1568.] 2 vols. Fol.

* * The engraving beneath the title contains a portrait of Queen Elizabeth, with a verse from Rom. i. in Latin. The first edition of the "Bishops' Bible". A revision of the "Great Bible" version, undertaken by Archbishop Matthew Parker, with the assistance of many bishops and well-known Biblical scholars. Everything was done to make the book attractive, it was profusely illustrated, and embellished with questionable taste with portraits of the Queen, Leicester, and Burleigh.

In April, 1571, the Convocation of Canterbury ordered that "every archbishop and bishop should have at his house a copy of the holy Bible of the largest volume, as lately published at London, and that it should be placed in the hall or large dining-room, that it might be useful to their servants or to strangers". But this order met with the general fate of ecclesiastical edicts.

The price at which this edition was sold in 1571 was 27s. 8d., or about £16 of our present money.

2. THE SECOND FOLIO "BISHOPS' BIBLE". 1572.

The. holie. Bible. | [Engraving beneath title.]

[[Colophon :] *Imprinted At Lon- | don In Powles Churcheyarde By | Richarde Iugge . . . | . . . | 1572 |* . . . | [Printer's device.] | . . . | . . . |) Fol.

* * Title within engraved compartment.

The engraving beneath the title contains a portrait of Queen Elizabeth, with a verse from Rom. i. in Latin. The second folio edition of the "Bishops' Bible". The principal feature of this edition is its double version

¶ The argument of the first psalme.

¶ The first psalme seemeth to be a preface vnto the residue. Ye declareth that the iust man only hath the true felicitie in this world: whose delight is wholly in praising the name of God. As for the vngodly man, although he seeme for a tyme to prosper and to flourish, yet his ende is very miserable and wretched.

¶ Quodammodo
genitio op-
tata est vni-
uersa

¶ In
exultatione
an exultatione.

¶ Quodammodo
genitio op-
tata est vni-
uersa
¶ Quodammodo
genitio op-
tata est vni-
uersa
¶ Quodammodo
genitio op-
tata est vni-
uersa



Blessed is the man that walketh not in the counsell of the vngodly: nor standeth in the way of sinners, nor sitteth in the seate of the scornfull.

But his delight is in the lawe of God: and in Gods lawe exerciseth himselfe day and night.

And he shalbe lyke a tree planted by the waters syde, that bringeth forth her fruite in due season: and whose leafe withereth not, for whatsoeuer he doth it shall prosper.

As for the vngodly (it is) not so (with them): but they are like the chaffe which the winde scattereth abroad.

Therefore the vngodly shall not be able to stand in the iudgement: neither the sinners in the congregation of the righteous.

For God knoweth the way of the righteous: and the way of the vngodly shall perishe.

¶ Neare to
the riuers of
water

¶ The vngodly
is a chaffe.

¶ Shall not
rise.

¶ The vngodly
only.

¶ The argument of the ii. psalme.

¶ In contradiCTIONS of the Gentiles, Jewes, Princes, Magistrates and Ringes, against Christe, he bus aliogether haue, for God hath maruailously appointed him Lord and King ouer all people, to the better confusion of his aduersaries. An exhortation to Ringes and Iudges for to be learned, for to serue God, and for to receaue his sonne Christe; for happy are they that trust in hym.

Why do the heathen so furiously rage together: and why do the people imagine a hayne thing:

The Ringes of the earth stande by: and the rulers take counsell together against god, and against his anointed.

Let vs breake (say they) their bondes a sunder: and cast away their cordes from vs.

He that dwelleth in heauen wyll laugh them to scorne: the Lord wyll haue them in derision.

Then wyll he speake vnto them in his wrath: and he wyll astonie them with feare in his fure displeasure.

Saying: euen I haue anointed (him) my kynge: vpon my holy hyll of Sion.

I wyll declare the decree, God sayde

vnto me: thou art my sonne, this day I haue begotten thee.

Desire of me, and I wyll geue thee the heathen for thyne inheritance: and the vternmost partes of the earth for thy possession.

Thou shalt bryde them with a rod of iron: and breake them in peeces like a potters vessell.

Wherefore be you now wel aduised ye Ringes: be yon learned ye (that are) iudges of the earth).

Serue ye God in feare: and reioyce ye with a trembling.

Kisse ye the sonne lest that he be angry, and ye perishe (from) the way, if his wrath be neuer so little kindled: blessed are all they that put their trust in hym.

A (ii)

The

CASE 8.

of the Psalter, which exhibits, printed side by side :
 1. The translation vsed in common prayer. 2. The translation after the Hebrewes.

Practically, the "Bishops' Bible" was a failure; it never succeeded in ingratiating itself into the favour of either laity or clergy.

3. THE SECOND QUARTO "BISHOPS' BIBLE". 1573.

♣ The holie Byble. | [Woodcut beneath title.]

[[Colophon:] ♡ Imprinted at London | in Powles Churchyarde by Richarde Iugge, | . . . | . . . | [Printer's device beneath colophon.] (1573.) 4to.

* * The woodcut beneath the title contains a portrait of Queen Elizabeth, with a verse from John v.

The second quarto edition of the "Bishops' Bible". In this and all succeeding editions, except the folio of 1585, the Prayer Book version of the Psalter is substituted for the translation given in the folio of 1568.

4. TOMSON'S REVISION OF THE "GENEVAN NEW TESTAMENT". 1576.

The | Nevv Testa- | ment Of Ovr Lord | Iesvs Christ Transla-
 | ted Ovt Of Greeke | By Theod. Beza : | Whereunto
 are adioyned brief Summaries of doctrine vpon | The
 Euangelistes and Actes of the Apostles, together | with
 the methode of the Epistles of the Apo- | stles by the
 said Theod. Beza : | And also short expositions on the
 phrases and hard places taken | out of the large anno-
 tations of the foresaid Authour and | Ioach. Camerarius,
 By P. Loseler. Villerius. | Englished by L. Tomson. |
 [Woodcut beneath title with verse surrounding it.]

Imprinted at London by Christopher Barkar | dwelling in Poules Churchyard at the | signe of the Tigres head. | 1576. | . . . | —8vo.

THE JOHN RYLANDS LIBRARY.

* * With woodcut map.

The first edition of Tomson's revision of the Genevan New Testament. The alterations resulted from a close comparison of the Genevan text with Beza's Latin version of 1565. This recension became the final form of the Genevan New Testament.

5. THE "RHEMES NEW TESTAMENT". 1582.

The | Nevv Testament | Of Iesvs Christ, Trans- | lated
Faithfvly Into English, | out of the authentical Latin,
according to the best cor- | rected copies of the same,
diligently conferred vvith | the Greeke and other editions
in diuers languages: VVith | Argvments of bookes and
chapters, Annota- | tions, and other necessarie helpes,
for the better vnder- | standing of the text, and speci-
ally for the discouerie of the | Corrvptions of diuers late
translations, and for | cleering the Controversies in
religion, of these daies: | In The English College Of
Rhemes. | [15 lines.]

Printed At Rhemes, | by Iohn Fogny. | 1582. |
. . . | 4to.

* * Title within lace border.

The first Roman Catholic version of the New Testament printed in English.

Translated from the Latin Vulgate by Gregory Martin, William Allen (afterwards Cardinal), and Richard Bristow, but principally by the first-named.

This version exercised an influence upon the terminology of the 1611 Bible (the authorised version), but not upon the structure of its text. The Old Testament was not issued until 1609 at Doway.

CASE 8.

6. FULKE'S REFUTATION OF THE "RHEMES NEW TESTAMENT". 1589.

The | Text Of The New | Testament Of Iesvs | Christ, Trans-
lated Ovt Of | the vulgar Latine by the Papists of the
traite- | rous | Seminarie | at Rhemes. With Argu-
ments of | Bookes, Chapters, and Annotations, pre-
tending to | discouer the corruptions of diuers transla-
| tions, and to cleare the controuer- | sies of these
dayes. | ¶ VWhereunto is added the Translation out | of
the Original Greeke, commonly vsed in | the Church of
England, | With | A Confvtation Of All | Svch Argv-
ments, Glosses, And | Annotations, As Containe Manifest
| impietie, of heresie, treason, and slander, against the
Catho- | like Church of God, and the true teachers
thereof, or | the Translations vsed in the Church of
England: | Both by auctoritie of the holy Scriptures, |
and by the testimonie of the an- | cient fathers. | ¶ By
William Fvlke, | . . . |

¶ *Imprinted at London by the Deputies of Chri- |*
stopher Barker . . . | . . . | Anno 1589. | Fol.

* * Title within woodcut border.

The first systematic attempt to refute the arguments and
accusations contained in the Rheims New Testament
of 1582. Many partial replies had been already
published, but nothing so comprehensive as this.

7. THE FIRST "DOWAY BIBLE". 1609.

The | Holie Bible | Faithfvly Trans- | lated into English, |
Ovt Of The Avthentical | Latin. | Diligently conferred
with the Hebrew, Greeke, | and other Editions in diuers
languages. | With Argvments of the Bookes, and
Chapters: | Annotations: Tables: and other helps, |
for better vnderstanding of the text: for discouerie of |
Corrvptions in some late translations: and | for clearing

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Controversies in Religion. | By the English College Of Doway. | . . . | . . . |

Printed at Doway by Lavrence Kellam, | at the Signe of the holie Lambe. | M.DC.IX. | (-M.DC.X.) 2 vols. 4to.

* * Title within lace border.

The first Roman Catholic version of the whole Bible in English. Like the Rhemes New Testament of 1582, of which it is the complement, it rendered into English the text of the Vulgate.

It owes its existence, not so much to a desire on the part of the Church of Rome to produce a vernacular Bible as to the fact that the number of English Bibles in circulation compelled the Roman authorities to produce what they wished to be received as the standard Roman Catholic English version.

CASE 9.

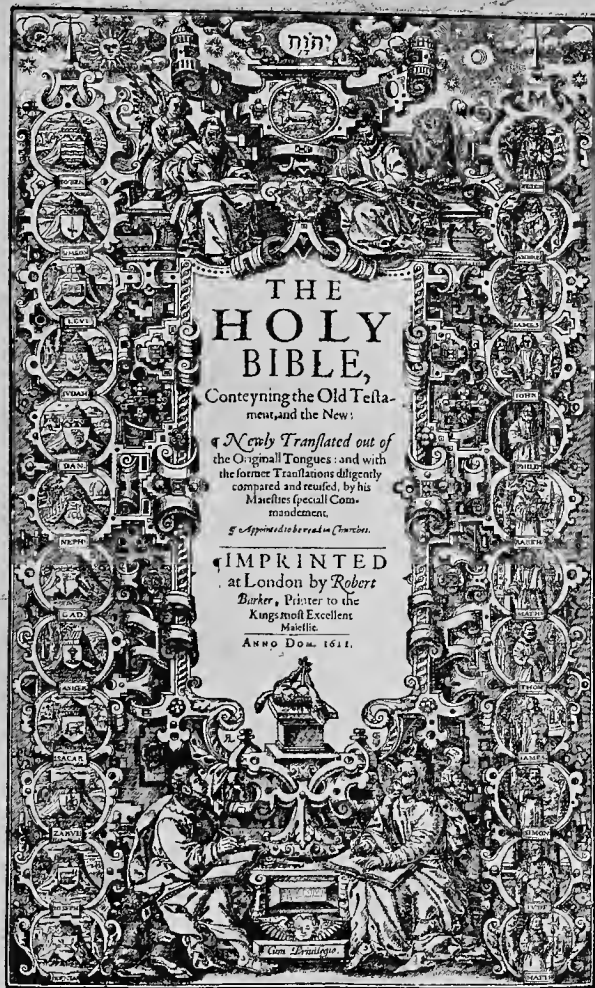
THE AUTHORISED VERSION OF 1611.

1. THE AUTHORISED VERSION OF THE BIBLE. 1611.

The | Holy | Bible, | Conteyning the Old Testa- | ment, and the New: | ¶ Newly Translated out of | the Originall Tongues: and with | the former Translations diligently | compared and reuised, by his | Maiesties speciall Com- | mandement. | ¶ Appointed to be read in Churches. |

¶ Imprinted | at London by Robert | Barker, Printer. to the | Kings most Excellent | Maiestie. | Anno Dom 1611. | Fol.

* * Title within woodcut border containing the words "Cum Priuilegio" at the base.



TITLE-PAGE OF THE "AUTHORISED VERSION," 1611

CASE 9.

The first edition of "King James' Bible," commonly called the "Authorised Version".

The idea of this new translation was due to John Rainolds, President of Corpus Christi College, Oxford, the Puritan leader at the Hampton Court Conference, 1604. The King took up the proposal warmly, and its achievement was due to his royal interest and influence. The translators numbered about fifty, and were divided into six companies, each company being responsible for a certain section of the Scriptures. The results of their several labours were subjected to mutual criticism, and then underwent nine months' final revision by a representative committee of six members.

The directions were to take the "Bishops' Bible" as a basis and to consult the other versions. Like all the principal English versions from 1537 to 1885, this version was built upon the foundations laid by Tindale and Coverdale. It won its way by sheer merit, until gradually it displaced even the Genevan Bible in popular affection, and established itself as the sole recognised version of the Bible in English. From about the middle of the seventeenth century down to the appearance of the Revised Version in 1881-85 it reigned without a rival.

There seem to have been two impressions of this first edition, probably due to the impossibility of one printing office being able to supply in the time allotted the number of copies required, about 20,000. One impression reads in Ruth iii. 15 : "*She* went into the citie"; the other reads "*He* went into the citie," with the result that two series of editions of this version grew up, one following the "*She*" edition, the other the "*He*" edition.

It is impossible to say which, if either, was the earlier,

THE JOHN RYLANDS LIBRARY.

although precedence is generally given to the "He" edition, of which this is a copy.

2. THE AUTHORISED VERSION OF THE BIBLE. 1611.

The | Holy | Bible. | . . .

* * Another copy of the Authorised Version, with the reading : "*She* went into the citie".

3. THE SECOND FOLIO AUTHORISED VERSION. 1613.

The | Holy | Bible, | Conteyning the Old Testa- | ment, and
the New : | ¶ Newly translated out of | the Originall
Tongues: and with | the former Translations diligently |
compared and reuised by his | Maiesties speciall Com- |
mandement. | ¶ Appointed to be read in Churches. |

¶ *Imprinted | at London by Robert | Barker, Printer
to the | Kings most excellent | Maiestie. | Anno Dom.
1613. | Fol.*

* * Title within woodcut border.

The second folio edition of the Authorised Version. The New Testament title is dated 1611. It is supposed that the greater part of the volume was printed in 1611, but that the publication was for some unknown reason delayed till 1613.

4. THE OCTAVO AUTHORISED VERSION. 1612.

The | Holy Bible | Conteyning The | Olde Testament, | And
The New. | ¶ Newly Translated out of the Originall |
Tongues: and with the former Translations dili- | gently
compared and reuised, by his Maie- | sties speciall
Commandement. |

*Imprinted at Lon- | don by Robert Barker | Printer
to the Kings most Ex- | cellent Maiestie. | Anno 1612. |
8vo.*

10 And hee said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindnesse in the latter ende, then at the beginning, in as much as thou followedst not yong men, whether poore, or rich.

11 And now my daughter, feare not, I will doe to thee all that thou requir-est: for all the title of my people doeth know, that thou art a vertuous woman.

12 And now it is true, that I am thy neare kinsleman: howbeit there is a kinsleman nearer then I.

13 Tary this night, and it shall be in the morning, that if hee will performe vnto thee the part of a kinsleman, well, let him doe the kinsmans part; but if hee will not doe the part of a kinsleman to thee, then will I doe the part of a kinsleman to thee, as the LORD lueth: lie downe vntill the morning.

14 And shee lay at his feete vntill the morning: and she rose vp before one could know another. And he said, Let it not be knowen, that a woman came into the floore.

15 Also he said, Bring the baile that thou hast vpon thee, and holde it. And when she helde it, he measured sixe measures of barley, and laide it on her: and he went into the citie.

16 And when shee came to her mother in law, she said, who art thou, my daughter: and she tolde her all that the

10 And hee said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindnesse in the latter end, then at the beginning, in as much as thou followedst not yong men, whether poore or rich.

11 And now my daughter, feare not, I will doe to thee all that thou requir-est: for all the title of my people doeth know, that thou art a vertuous woman.

12 And now it is true, that I am thy neare kinsleman: howbeit there is a kinsleman nearer then I.

13 Tary this night, and it shall be in the morning, that if he will performe vnto thee the part of a kinsleman, well, let him doe the kinsmans part; but if hee will not doe the part of a kinsleman to thee, then will I doe the part of a kinsleman to thee, as the LORD lueth: lie downe vntill the morning.

14 And she lay at his feete vntill the morning: and she rose vp before one could know another. And he said, Let it not be knowen, that a woman came into the floore.

15 Also he said, Bring the baile that thou hast vpon thee, and holde it. And when she held it, hee measured sixe measures of barley, and laid it on her: and she went into the citie.

16 And when shee, came to her mother in law, she said, who art thou, my

CASE 9.

* * Title within woodcut border.

One of the earliest octavo editions of the Authorised Version. The error found in the version of 1611 in Exodus xiv. 10, where three lines of text are repeated, occurs in one of these, but not in the edition exhibited.

5. THE QUARTO AUTHORISED VERSION. 1612.

The | Holy | Bible, | Conteyning the Old Testament | And
The New | Newly Translated out of the Originall |
tongues ; & with the former Translations | diligently
compared and reuised by his | Maiesties speciall Com-
andement. | Appointed to be read in Churches. |

*Imprinted at London by Robert | Barker Printer
to the Kings | most excellent Maiestie. | Anno Dom.
1612. | 4to.*

* * The title-page is engraved.

The first quarto edition of the Authorised Version.

6. KING JAMES'S COPY OF THE AUTHORISED VERSION. 1616.

The | Holy | Bible, | Containing | the Old Testament, | and
the New : | ¶ Newly translated out of the Original
Tongues | And with the former Translations diligently |
compared and reuised, By his Maiesties spe- | ciall
commandement. |

*¶ Imprinted at London by Robert | Barker, Printer
to the Kings | most excellent Maiesty. 1616. | Fol.*

* * Title within a woodcut border, resembling that used in some editions of the Bishops' Bible. The initials C. B. (i.e. Christopher Barker), remain at the foot of the border unmodified.

The first folio edition of the Authorised Version printed in Roman letter.

This Bible bears the arms of King James I. on the binding.

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7. RAINOLDS (JOHN). "SUMME OF THE CONFERENCE. ... " 1584.

The Symme Of | The Conference | Betwene Iohn Rainoldes
| And Iohn Hart : | Tovching The Head And The | Faith
Of The Chvrch. | Wherein by the way are handled
sundrie points, of the sufficiencie and | right expounding
of the Scriptures, the ministerie of the Church, the
fun- | ction of Priesthood, the sacrifice of the Masse,
with other controuersies of | religion: but chiefly and
purposely the point of Church-gouernment, | opened in
the branches of Christes supreme soueraintie, of | Peters
pretended, the Popes vsurped, | the Princes lawfull Su-
| premacie. | Penned by Iohn Rainoldes, according to
the notes set downe in | writing by them both : perused
by Iohn Hart, and (after | things supplied, & altered, as
he thought good) al- | lowed for the faithfull report of
that | which past in conference be- | twene them. |
Whereto is annexed a Treatise intituled, Six Conclusions
| Tovching The Holie Scriptvre And The | Chvrch,
written by Iohn Rainoldes. | With a defense of such
thinges as Thomas Stapleton and Gregorie | Martin haue
carped at therein. | . . . | . . . | . . . |

*Londini, impensis Geor. Bishop. ([Colophon:] . . . |
Printed by Iohn Wolfe, for | George Bishop. | . . . |)
1584. 4to.*

- * * Rainolds, who defended the Protestant position in this
disputation with Hart, was chosen in 1603 by the
Puritans as one of their four representatives at the
Hampton Court Conference, which opened on Jan.
14, 1603-04. To him the project of a new translation
of the Bible, suggested by the Puritans, is generally
believed to be due. After the Conference had agreed
to the proposal, Rainolds himself took a leading place
amongst the scholars responsible for the preparation
of the Authorised Version.

CASE 10.

8. RAINOLDS (JOHN) "SEX THESES DE SACRA SCRIPTURA. . . ." 1602.

[Typographical ornament above title.] | Iohannis | Rainoldi | Angli | Sex theses de sacra Scriptura | & Ecclesia: | Ut publicis in Academia Oxoniensi disputationibus explicatæ, sic editæ, ante annos viginti; nunc autem recognitæ, & apologia contra Pontificios Elymas, Stapletonum, Martinum, Bellarminum, Baronium, Justum Calvinum Veteracastrensem auctæ, 1602. . . . | . . . | . . . | . . . |
Londini, Impensis Geor. Bishop. | 1602. | 8vo.

CASE 10.

FROM THE "AUTHORISED" TO THE "REVISED".

1. THE "WICKED" BIBLE. 1631.

The | Holy Bible: | Containing The | Old Testament, | And The Nevv, | Newly Translated out of the Originall | Tongues, and with the former Translations diligently compared and reuised: By his Maiesties speciall Commandment. | Appointed to be read in Churches. |

Printed at London by Robert Barker, | Printer to the Kings most Excellent | Maiestie: And by the Assignes of Iohn Bill. | Anno 1631. | 8vo.

* * Title within woodcut border.

This edition is known as the "Wicked Bible," in consequence of a typographical error, whereby the important word "not" has been omitted from the seventh commandment in Exod. xx. 14.

The impression, consisting of a thousand copies, was suppressed, and a fine of £300 imposed upon the printers through Archbishop Laud. Heylyn relates that "with some part of this fine Laud causeth a fair

THE JOHN RYLANDS LIBRARY.

Greek character to be provided, for publishing such manuscripts as time and industry should make ready for the publick view".

2. THE FIRST CAMBRIDGE EDITION OF THE "AUTHORISED VERSION". 1638.

The Holy | Bible | Containing The | Old Testament | And
The New : | Newly translated out of the | originall Ton-
gues, and with y | former translations diligently | com-
pared and revised, by his | Majesties special command.
| [Device.] | Appointed to be read in | Churches. |

*Printed by Tho. Buck, and Roger Daniel, Printers
to the University of Cambridge. | (1638.) Fol.*

* * The title-page is engraved.

The first large folio edition of the "Authorised Version"
printed at Cambridge.

It is not generally known that the work of revision began
so early. This edition contains evidence of careful
and extensive revision of the text, italics, and mar-
ginal readings. It remained the standard text until
the publication of the Cambridge edition of 1762
edited by Dr. Paris.

3. THE "PARLIAMENTARY BIBLE". 1653.

The Holy | Bible | Containing | The Old and New | Testa-
ments | Newly Translated | out of the | Original Tongues
| And With the former | Translations diligently | Com-
pared and | Revised. |

*London : | Printed by John Field, Printer | to the
Parliament of | England. 1653. | 24mo.*

* * Title within woodcut border.

Known as the "Parliamentary Bible". It has the Com-
monwealth arms on the title-page.

It is said that upwards of 20,000 copies of this little Bible

CASE 10.

were dispersed. There were several impressions of this edition, which is remarkable for the number of typographical errors.

4. THE "CAMBRIDGE STANDARD EDITION". 1762.

The Holy | Bible, | Containing the Old and New | Testaments ; | Newly Translated out of the | Original Tongues, | And | With the former Translations diligently | compared and revised, | By His Majesty's special Command. | Appointed to be read in Churches. |

Cambridge, | Printed by Joseph Bentham Printer to the University ; | Sold by Benjamin Dod, Bookseller, at the Bible and Key | in Ave-Mary Lane, near St. Paul's, London. 1762. | . . . | 4 vols. Fol.

* * The "Standard edition," prepared by Dr. Thomas Paris, of Trinity College, Cambridge. A serious attempt was made to correct the text of the "authorised" version, by amending the spelling and punctuation, regulating the use of italics, and removing printers' errors. Marginal notes were received into the place they have since occupied, and were much extended.

It is stated that only six copies were preserved from a fire at the warehouse of the bookseller, Dod.

5. THE "OXFORD STANDARD EDITION". 1769.

The | Holy Bible, | Containing | The Old and New Testaments : | Translated Out Of | The Original Tongues : | And With The | Former Translations | Diligently Compared and Revised, | By His Majesty's Special Command. | Appointed to be read in Churches. | [Device.]

Oxford, | Printed by T. Wright and W. Gill, Printers to the University : | And sold by R. Baldwin, and S. Crowder, in Paternoster Row, London ; | and by W. Jackson, in Oxford. 1769. | . . . | Fol.

THE JOHN RYLANDS LIBRARY.

- * * The Oxford "Standard edition," carefully revised by Dr. Benjamin Blayney, of Hertford College, following the lines of Dr. Paris' Cambridge edition of 1762. The quarto impression of this edition is also in the library.

6. THE FIRST ENGLISH BIBLE PRINTED IN AMERICA. 1782.

The | Holy Bible, | Containing the Old and New | Testaments; | Newly translated out of the | Original Tongues; | And with the former | Translations | Diligently compared and revised. |

Philadelphia: | Printed And Sold by R. Aitken, At Pope's | Head, Three Doors Above The Coffee | House, In Market Street. | M.D.CC.LXXXII. | (M.DCC.LXXXI.) 8vo.

- * * Probably the first complete English Bible printed in America. The copy in the British Museum contains a note in Aitken's writing, which certifies it to be the "first copy of the first edition of the Bible ever printed in America in the English language".

7. THE "REVISED VERSION" OF THE NEW TESTAMENT. 1881.

The | New Testament | Of | Our Lord And Saviour | Jesus Christ | Translated Out Of The Greek: | Being The Version Set Forth A.D. 1611 | Compared With The Most Ancient Authorities And Revised | A.D. 1881. | . . . | . . . |

Oxford | At The University Press | 1881 | 8vo.

- * * The first edition of the Revised Version of the New Testament.

8. THE "REVISED VERSION" OF THE BIBLE. 1885.

The | Holy Bible | Containing The | Old And New Testaments | Translated Out Of The Original Tongues: | Being The

CASE 10.

Version Set Forth A.D. 1611 | Compared With The Most
Ancient Authorities And Revised. | . . . | . . . | [The
Old Testament portion.]

Oxford | At The University Press | 1885 | 8vo.

* * The first edition of the Revised Version of the Old
Testament.

9. ELIZABETH FRY'S BIBLE.

The Holy Bible . . .

*Edinburgh : Printed By Sir J. H. Blair and J.
Bruce, 1799. 4to.*

* * The following note, in the handwriting of Richenda
Reynolds, the eldest daughter of Mrs. Fry, appears
on the front board of the Bible :—

Richenda Reynolds, 1845.

*This Bible was used daily by my beloved mother, Elizabeth
Fry, for many years, when she was at home. She
died October 13th, 1845. The marks and comments
are all her own.*

The markings referred to are of extreme interest :—

Against Psalm ci., verses 1-4 :—

“I will sing of mercy and judgment ; unto thee, O Lord,
will I sing.

“I will behave myself wisely in a perfect way. . . . I
will walk within my house with a perfect heart.

“I will set no wicked thing before mine eyes . . . ,”

is the note :—*Oh, for grace to do this, of myself I
cannot.*

Against Psalm cxix., verse 53,

“Horror hath taken hold upon me, because of the wicked
that forsake thy law,”

is the note :—*Has often been my case.*

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Against Psalm cxix., verse 101,

“I have refrained my feet from every evil way, that I
might keep thy word,”

is the note :—*I desire to do so.*—*E. F.*

Many of the markings are also of great biographical interest,
for example :—

Against Psalm lx., verses 1-3,

“O God, thou hast cast us off, thou hast scattered us,
thou hast been displeased; O turn thyself to us
again. . . .

“Thou hast shewed thy people hard things; thou hast
made us to drink the wine of astonishment,”

is the note :—*How applicable to my experience !*—11,
1828.

Against Isaiah i., verse 25,

“And I will turn my hand upon thee, and purely purge
away thy dross, and take away all thy tin,”

is the note :—*In the midst of our trouble,* 1828.

A SELECTION OF WORKS FOR THE STUDY OF
THE ORIGINAL TEXTS AND PRINCIPAL VER-
SIONS OF THE BIBLE, WHICH MAY BE CON-
SULTED IN THE JOHN RYLANDS LIBRARY.

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lorum acta complectens quadratis literis Græco-Latinus. . . .
Venerandae has vetustatis reliquias . . . edidit, codicis his-
toriam præfixit notasque adjecit T. Kipling. . . . *Canta-*
brigiae, 1793. 2 vols. Fol.
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1862. 4 vols. 4to.
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Vaticano 1209 (*Ἡ Νέα Διαθήκη*. Novum Testamentum e
codice Vaticano 1209, nativi textus Graeci primo omnium)
phototypice repraesentatum . . . curante J. Cozza-Luzi. . . .
Romae, 1889-90. 5 vols. 4to.
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B) denuo phototypice expressus iussu et cura praesidium
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21. Complaints about the service of the Library should be made to the Librarian immediately after the occurrence of the cause for complaint, and if written must be signed with the writer's name and address.
22. All communications respecting the use of the Library must be addressed to the Librarian.

HENRY GUPPY.

N.B.—It is earnestly requested that any Reader observing a defect in or damage to any Book, Manuscript, or Map will point out the same to the Librarian.

ADMISSION OF THE GENERAL PUBLIC AND VISITORS.

The general public are admitted to view the Library on Tuesday and Friday afternoons between the hours of two and six, and on the second Wednesday of each month between the hours of seven and nine in the evening. Visitors to Manchester from a distance, at any other time when the Library is open, will be admitted for the same purpose upon application to the Librarian.

